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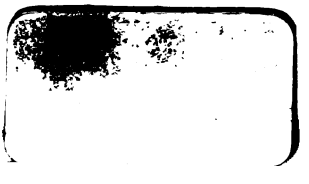

MEMORIALS

OF A

DISSENTING CHAPEL.

CROSS STREET CHAPEL, MANCHESTER, IN 1856.

MEMORIALS

OF

A DISSENTING CHAPEL,

ITS FOUNDATION AND WORTHIES;

BEING A SKETCH OF

The Rise of Nonconformity in Manchester

AND OF THE ERECTION OF

THE CHAPEL IN CROSS STREET,

WITH NOTICES OF ITS

MINISTERS AND TRUSTEES.

BY

SIR THOMAS BAKER.

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1884.

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IN MEMORIAM

HELEN DARBISHIRE BAKER,

A WORSHIPPER

FROM HER CHILDHOOD TO HER DEATH

IN THE CHAPEL

WHOSE HISTORY AND WORTHIES

ARE COMMEMORATED

IN THIS VOLUME.

Memories throng upon me of much that was loving and true and good in her whose name consecrates these pages.

PREFACE.

THE account of Cross Street Chapel, Manchester, contained in the following pages, was read at a meeting of the members of the congregation on 29th May, 1854, and a long report of it appeared in the *Manchester Guardian.* A few additions have been made to render it more complete.

The special interest which attaches itself to the Chapel arises from its being the first Nonconforming foundation in Manchester, and from the circumstance that the Rev. Henry Newcome, for whom it was built, was for a time one of the officiating ministers of what had been the Collegiate, but was, during the period of his ministry, simply the Parish Church of Manchester. When a change took place in the political parties of the country and the Church was reinstated in its ecclesiastical dignities and revenues, he was no longer permitted to continue his ministerial services there. He had been elected one of its ministers by the people, not by the Chapter. He had not been episcopally ordained and therefore was considered as having no claim to the dignity and as not qualified for election as a Fellow, and the full number of Fellows was made up without him. Many of his

former hearers sympathised with him in his fallen fortunes, supported him in his wanderings, and, as far as the times allowed, attended upon his ministrations. These were the friends who, when liberty of worship was permitted, erected the Chapel to which the account refers. At first the land was vested in a few of them without any declaration of trust. When their religious services had been conducted for twenty years without interruption, and they became assured that the right of religious thought and practice was fully established, a trust was created declaring the Chapel to be held for purposes of public worship. From that time to the period at which the account ends there had been ten appointments of trustees, which include the names of many who were distinguished, some as active citizens, others for their literary and scientific attainments, and some from having filled the highest official positions in the town and county. Their names are recorded hereafter, with short notices of their families and personal histories. The Chapel has furnished its complement of public men who have been attendants at its services. Seven names may be selected of gentlemen who have discharged the duties of High Sheriffs of Counties, eleven who have been Members of Parliament, and ten who held the highest civic authority in Manchester as Boroughreeves or Mayors. For nearly one-third of the period which has elapsed since its incorporation the city has been presided over by

gentlemen who at some period of their lives were members of the congregation assembling within its walls. Many of the trustees and of their fellow worshippers lie interred in the Chapel and its adjacent burial ground, which became the last resting place of those who had gone up together to that house of prayer. The frail remnants of mortality thus associated represent kinspeople and friends who, while living, participated in each other's best affections.

In publishing these memorials of the past I comply with a request often made, and perhaps it is well that, amidst the onward progress of a great city, some record should be preserved of an interesting chapter of its history.

THOMAS BAKER.

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ILLUSTRATIONS.

1.—CROSS STREET CHAPEL IN 1856, *Frontispiece.*

From an original drawing by R. H. Bentham, in the possession of the author.

2.—THE REV. HENRY NEWCOME, page 1.

This engraving was made by the kind permission of the Trustees of the Independent College at Withington, from the original portrait in their possession. It was taken in the year 1658, when Mr. Newcome was in the prime of life.[1] There is an entry in his autobiography under the date of September 15th (p. 97) in that year, as follows:—"My "picture was brought home by Mr. Cunney this day. I "was oft moved before I consented to have it drawn. Mr. "Cunney offered to do it for half price. I thought at the "time of the wise Roman that would have no statue, for "he said he would rather have it asked why such an one "had no statue than why he had one. My cousin Mosley[2] "did most turn me to it by a word that fell from him. "That his father had died while he was an infant and there "was no picture of him, and how much he would give that "he knew what sort of a man his father was, and so for his "children's sake he would have his picture drawn. And on "this account I admitted it. I was but too much taken "with my own shadow when it came home, but then I

[1] He was then 31 years of age.

[2] The Rev. Francis Mosley, Fellow of the Collegiate Church, and Rector of Wilmslow. He married Katherine Davenport, and four generations previously the Davenports and Mainwarings intermarried.—*Newcome's Diary*, p. 91.

"thought a man should study both to be blameless and "eminently active that presumes to leave a picture behind "him."

In the Catalogue of Portraits in the Lancashire Independent College, it is stated that this portrait was purchased in 1825 of the Rev. Mr. Jones of Bolton, who said that the person from whom he bought it informed him that it had been in his family since the sale of Mr. Newcome's effects in Manchester, at which sale it was bought by the grandfather of the gentleman who presented it to Mr. Jones. This is scarcely to be reconciled with the entry made by Ralph Thoresby in his diary under date of January 16th, 1709, where he writes: "I dined with the Rev. Mr. Newcome, Vicar of Hackney, who showed me his father's picture;" so that it was at that time in possession of Henry Newcome's son, and could not have been purchased at the sale of Mr. Newcome's effects in Manchester. Mr. Newcome and his wife died about the same time, and the portrait thereupon went into the possession of his son.

A letter which appeared in the *Manchester Courier* of February 3rd, 1844, signed Thomas Newcome, Rector of Shenley, makes the history of the portrait more inexplicable. He refers to its then adorning the new College of the Independents or Congregationalists, viz., the right heirs general of the old Roundheads, who decapitated poor King Charles I., and he protests against the present location of these venerable and veritable effigies of a great Loyalist though Presbyterian, and states that he had heard that Mr. Hadfield got possession of it on the pulling down of Cross Street Chapel, when the Unitarians rebuilt it and expelled the picture of his ancestor. It does not appear on what authority the writer of the letter supposes the portrait to have been in the Chapel. There is no evidence whatever of it. Mr. James Orme, the former Chapel-keeper, had been acquainted with the Chapel at the beginning of the present century, and he told the author of this volume that he had never heard of its having been there. There was no pulling

down of the Chapel in Mr. Hadfield's time. It was gutted and its contents ransacked in 1715, and if the portrait was then in the vestry it might have been carried off by the rioters. Most certainly the Trustees of the Chapel would have set too high a value on the portrait ever to have parted voluntarily with its possession.

3.—THE RECTORY, GAWSWORTH, NEAR MACCLESFIELD, page 5.

Taken from a lithograph by H. G. James of Ridgefield, Manchester.

4.—THE REV. JOSEPH MOTTERSHEAD, page 27.

The original portrait by Pickering was in the possession of the late Lord Overstone, a lineal descendant of Mr. Mottershead. The engraving by William Pether, from which this sketch is taken, was published after Mr. Mottershead's death. Copies of the engraving were purchased freely by the Manchester people, framed and hung up in their houses out of respect to his memory. The author has seen several of them on sale in auction rooms.

5.—THE REV. RALPH HARRISON, page 44.

From an original silhouette in the possession of his granddaughter Miss Ainsworth.

6.—THE REV. THOMAS BARNES, D.D., page 47.

From an engraving by E. Scriven, published by J. Allen, March 30th, 1811, made from an original portrait by J. Allen.

7.—THE REV. JOHN GRUNDY, page 50.

Painted by H. Wyatt, engraved by S. W. Reynolds, and published by Zanetti and Agnew, Manchester, in October, 1825.

8.—THE REV. JOHN GOOCH ROBBERDS, page 52.

From a photograph sent to the author by Mrs. Samuel Alcock from Burrow Hall in 1858.

9.—Rev. James Panton Ham, page 54.

From a photograph.

10.—Thomas Percival, M.D., F.R.S., page 87.

From an original silhouette in the possession of the author.

11.—Ashworth Clegg, page 100.

From an original miniature in the possession of the author.

THE REV. HENRY NEWCOME.

MEMORIALS

OF A

DISSENTING CHAPEL.

CHAPTER I.

THERE CAN BE NO UNIFORMITY OF RELIGIOUS BELIEF.

THE history of Christianity shows the futility of all attempts to produce uniformity of belief. The Church which has a sovereign as its head, and rank and wealth in its gift, may ensure professors of its creeds and numerous attendants at its services. There will be minds, however, which will acknowledge no doctrines or forms but such as their individual judgment approves. The Christian world has been ever changing its views of Christian truth. It was a long time before the Roman Catholic Church could settle its creeds and ceremonies to the satisfaction of its leaders, and when they were settled they were forthwith protested against. In England, the Reformation was no sooner effected than a desire for further reformation arose.

There was amongst those who assented to the doctrines set forth in the Book of Common Prayer an ardently religious class which sought a simpler form of worship than that which it afforded. As years passed by their numbers increased. They became the objects of State persecution, and, hopeless of the liberties of their native

country, they embarked for America. One clergyman of distinguished piety who had found it necessary, on account of his religious sentiments, to leave the Church, employed himself in educating young men for the Universities. In his retirement, where he preached to a small congregation, he was followed by the threatenings of the High Commission Court, but having among his friends a nobleman of some influence with the Government he applied to him for protection. The answer is on record, "If you had been guilty "of drunkenness, uncleanness, or any such lesser fault I could "have obtained your pardon, but as you are guilty of Puri- "tanism and Nonconformity the crime is unpardonable, and I "therefore advise you to flee for your safety."[1] Upon this he acted, and settled in a distant land where he was so greatly honoured as a religious teacher that the people gave to their town the name of the town in England in which he had resided. His name was John Cotton, the esteemed friend of Oliver Cromwell, then an humble Puritan,[2] and the place in America whose name was changed out of respect to him is the now populous and world-known city of Boston.[3]

John Cotton expatriated himself in 1633. Six years previously there was born in the rectory house of a clergyman in Huntingdonshire one who was destined to become a prominent actor in the religious life of England. This was Henry Newcome, the founder of the Dissenting interest in Manchester. He was the fourth son of Stephen and Rose Newcome, and was born November 27th, 1627, his mother

[1] Pishey Thompson's *Hist. Boston*, 1856, p. 417.

[2] A letter from O. Cromwell to his "esteemed friend Mr. Cotton, pastor of the Church at Boston, in New England," dated October 2nd, 1651, and enclosing an account of the battle of Worcester, was sold for £35 in London, March 22nd, 1854, to Mr. H. Stevens, the American agent.—*Notes and Queries*, 1854, 1st Series, ix., 313.

[3] While Mr. Cotton resided in England there lived with him, for some time, the good Mr. Angier, then a young man, but afterwards a most eminent minister in the neighbourhood of Manchester, branches of whose family for several generations attended the Cross Street Chapel. Some of them were trustees, and one was a minister who for thirty-nine years conducted its worship.

being of a Salford family named Williamson.[1] While yet a youth death deprived him of father and mother within so short an interval that both were buried in one coffin. This loss was, in some measure, compensated by the exemplary conduct of his elder brothers, who superintended his education and prepared him for the University. In 1644 he entered St. John's College, Cambridge. After taking his Bachelor's degree, and when about twenty years of age, he married Elizabeth Mainwaring, a member of a Cheshire family, whose influence throughout his future life was of much use to him.

[1] H. Newcome's *Autobiography.—Chet. Soc.* xxvi., p. viii.

CHAPTER II.

PRESBYTERIAN ASCENDENCY.

A GREAT change had at this time taken place in the religious aspect of the country. The Court of Star-Chamber had ceased to exist, as also had several other tribunals which had grown out of the despotic tendencies of the successive sovereigns who had occupied the English throne. The episcopal office was abolished, and the use of the Book of Common Prayer prohibited. A general reformation of the Church had been planned by an Assembly of Divines, nominated by the Parliament, and consisting of clerical and lay members. They were chiefly Presbyterians, and by their advice classes, synods, and general assemblies were designed throughout the country. The Church of England had, in fact, become Presbyterian. This system, however, encountered the hostility of the Independents, who rejected all representative assemblies as having authority, and considered each congregation as independent in jurisdiction and discipline. From this cause the Presbyterian form of church government was not generally adopted. It was more fully carried out in Lancashire than elsewhere.

The Presbytery in this county was divided into nine classes, in the first of which Manchester was comprised. It consisted of ministers who officiated at churches in the parishes of Manchester, Prestwich, Oldham, Flixton, Eccles, and Ashton-under-Lyne, who were called Presbyters, and of lay members, who were called Elders. This classis held its meetings in the Refectory of the College. Its first meeting was on February 16th, 1646. Minutes were taken of its proceedings, which extended to August 14th, 1660. The original

GAWSWORTH RECTORY.

book in which they were entered is in the possession of the Cross Street Chapel Trustees. Its importance as an authentic record of a body which arose in the public polity of the times, and rested on the law of the land, is very great.

The Independents kept aloof from these meetings. Many attempts were made for joint action between them and the Presbyterians, but they all failed. They were opposed to every form of State Church, and advocated a general toleration of all religious parties except Roman Catholics. The Presbyterians did not participate in these free notions, but carried on the meetings of the classis till Episcopacy was restored. They then themselves became the objects of persecution, and passed through a bitter experience which in after times bore fruit in free liberty of thought. Though discountenanced they continued to move onward as a separate and distinct religious party, and, in considering the changes in doctrine and practice which time brought about, this separate religious life must always be borne in remembrance.

When Mr. Newcome decided upon devoting himself to the ministry he was ordained, at Sandbach, August 22nd, 1648. He reports that he did not think of it, but, casually asking Mr. Ley, found there would be an ordination, and so was solemnly set apart that day. It was one of the most important duties of the clerical members of the Presbytery to examine candidates for the ministry, and ordain such as approved themselves worthy of the office. Mr. Newcome began his ministerial labours at Alvanley Chapel, near Frodsham, thence he removed to Goosetree, in Cheshire, and finally, through the Mainwaring interest, he was on April 8th, 1650, settled as Rector of Gawsworth, near Macclesfield. He took his degree of M.A. in 1651. On May 26th, 1655, he preached in the Church at Manchester, and on the death of Mr. Hollinworth, towards the close of the next year (November 11th, 1656), he was chosen to succeed him as colleague with Mr. Heyrick.

At a meeting of the Presbyterian classis held shortly afterwards it was "agreed that a letter be sent to

"Mr. Newcome to certify him that the classis do approve of "him to be a member thereof, and bless God that Providence "hath brought him hither."[1] This is a remarkable testimony of the esteem in which he was held by his brother ministers.

[1] A copy of the letter which, in consequence of this resolution, was sent to Newcome is given in his *Autobiography*, p. 354.

CHAPTER III.

MANCHESTER COLLEGIATE CHURCH.

THE state of the Collegiate Church as to its clergy, when Mr. Newcome was invited to Manchester, is best understood by a reference to its history for a few years previously. Under the Charter granted by Charles I., in 1635, Richard Heyrick was Warden, and William Bourne, Samuel Boardman, Richard Johnson, and Peter Shaw were Fellows, all of whom had been Episcopally ordained. When the Parliament passed its Ordinance, in 1642, requiring the clergy throughout the realm to take the National Covenant, which among other things required a renunciation of all ecclesiastical dignities, Mr. Heyrick, the Warden, who had been one of the Assembly of Divines at Westminster, complied. In 1643 Mr. Bourne died, and Mr. Richard Hollinworth was elected a Fellow in his stead. There seems to have been an inconsistency in Mr. Heyrick joining in the election of a Fellow after having taking the covenant, which renounced all ecclesiastical dignities. Though Mr. Hollinworth is always spoken of as a Fellow, his election was informal. There was in reality no legal Chapter to elect him. In 1645 the Presbyterian Parliament sequestrated the revenues of the Church, at which all the Fellows and Chaplains showed their indignation by ceasing to discharge their ministerial functions. Heyrick alone continued to perform the services, and by his remonstrance, having been an active supporter of the Parliament, the College was reinstated in its revenues on the condition of all its ministers taking the National

Covenant. Shaw and Boardman are described as having complied, but what afterwards became of them is not known. Johnson is said to have been absent compulsorily, having been driven from the Church and town. Mr. Heyrick, Mr. Walker, and Mr. Hollinworth were the only officiating ministers of the Church. Up to this time Heyrick retained his title of Warden. In 1649 the Church lands were forfeited to the use of the Commonwealth, a trifling provision of £100 per annum being made for Mr. Heyrick, and of £80 per annum each for Mr. Hollinworth and Mr. Walker. About two years after this Mr. Walker was unable, through indisposition, to continue his ministerial duties, so that the work of the Church rested with Mr. Heyrick and Mr. Hollinworth. When Hollinworth died, the choice of a minister rested with the congregation. They had heard Mr. Newcome preach in the previous year, and by their invitation he preached to them again, and was elected on December 5th, 1656.[1]

Mr. Newcome's duties at Gawsworth did not permit his leaving that Church until the following April (1657). On his removing to Manchester many of the people met him at Stockport and escorted him into the town. He soon entered upon the active work of his ministry, visiting three or four sick people per day. Having to preach at Cockey Moor, the chapel would not hold the people, so he preached in the chapel yard; and he describes himself as much affected at the sight of the multitude. His name appears among the most regular attendants at the meetings of the classis; and he took part in ordinations and in the other important duties of that body. Like the Presbyterian ministers in general, he was favourable to the Restoration of Charles II., and

[1] At this time the revenues of the Church were sequestrated, and the College was considered as dissolved. Mr. Heyrick, the late Warden, officiated on a salary, and cannot be otherwise regarded than as a parochial minister under the Presbyterian form of government. Mr. Newcome was associated with him in the duties of the Church. It is an error to describe him as a Fellow. There was no Chapter to elect, and no such dignity in existence.

expressed his attachment to royalty in a sermon preached in the Collegiate Church, and subsequently published, entitled, "Usurpation Defeated and David Restored."

With the return of Charles his troubles commenced. The fellowships were restored: Johnson returned to his, and three new Fellows were installed (Sep. 17th, 1660) to complete the number specified in the Charter.[1] Thus was Mr. Newcome (in his own words) left a minister without a people. He had warm friends in the congregation who were desirous of retaining him as their minister, and the Fellows (having all of them preferment elsewhere) allowed him to preach; so that the Warden Heyrick and he supplied the Church pretty much as before, the Fellows taking the duty when it suited them. He preached there on August 31st, 1662. This was the last time he occupied that pulpit. On the following Sunday he went there as usual and found it occupied by Mr. Weston, one of the new Fellows, in surplice and hood. The Church had now fully resumed its ancient ritual. It was a severe trial to him that he was not permitted to retain his ministry in the Church; but his want of Episcopal ordination was fatal to this. Of all the restrictions which the Act of Uniformity imposed on the ejected ministers, this was, perhaps, felt most keenly. They would do nothing which could be interpreted as an admission of the invalidity of their Presbyterian ordination, though many of them had promises of preferment if they would consent to be Episcopally ordained. Suggestions were made to them that they should be ordained privately—that the people should not know of it—that such words as these should be used, "If thou hast not been ordained, I ordain thee;" but their consciences did not permit such an evasion. It would have been well for the peace of the Church if reordination had been dispensed with,

[1] Heyrick did not subscribe to the terms of the Act, and resisted every attempt to eject him on the plea that the Wardenship had been given him as a life estate, in lieu of a Treasury debt due from the Crown to his family. Though the nomination of another clergyman as Warden had been approved by the King, it was considered desirable, for several reasons, to allow Heyrick to retain the office.

so far as regards the ministers then in the Church. They were most of them members of one of the National Universities, and had received the best education which could be given to them. They were faithful, pious, and laborious, having great zeal for God and religion, and they were greatly beloved by the people among whom they had ministered.

When Mr. Newcome was ejected[1] from his ministry in the Church, his Presbyterian friends joined their fortunes to his, and supported him in the days of his persecution. When the law permitted meetings for divine worship and he was enabled to preach openly, they formed his congregation, and ultimately built him the Chapel whose history is hereafter given.

[1] I use the phrase as descriptive of one who had been engaged in the ministry before the 24th August, 1662, and who did not comply with the terms of ministerial communion prescribed by the Act of Parliament.—See Hunter's *Life of O. Heywood*, 138 n.

CHAPTER IV.

HENRY NEWCOME REPRESENTS NONCONFORMITY IN MANCHESTER.

MR. NEWCOME continued to reside in Manchester, but an Act of Parliament passed in 1665 prohibited a minister from living within five miles of any place where he had preached. A further residence in Manchester subjected him to penalties. Early, therefore, in the following year he removed to Ellenbrook, a hamlet in the township of Worsley, where he found an asylum in the house of Thomas Topping. Many of his old hearers felt deeply his absence from among them; the sick wanted his prayers, the bereaved his consolations. He paid occasional visits to the town, but they were by stealth and at great risk.

In 1670 he returned to Manchester, and held religious services in private houses, one of which was discovered, and a fine of about £50 was imposed on those who were present. In 1672 he obtained a licence, and preached in his own house with open doors. He then had a barn fitted up for religious worship, for which he obtained a licence, and on the following Sunday preached there after evening service at the Church. It was in an unfrequented part of the town called Cold House.[1] The spirit of persecution was again in array against him. He was summoned before the justices, but on showing his licence the summons was dismissed. The ill-will towards him was so great as to make it necessary (in 1676) to discontinue the services—to use his own expression, "our liberty there was now utterly extinct."

The next eleven years were among the most trying of his ministry. His friends had determined upon his staying in

[1] Supposed to have been near Garden Street, Shudehill.

Manchester whether he had liberty of service or not, and a stated income was raised for him. He was ever among his people, advising, consoling, and preaching, and his house was open to any who desired communion with him. He was of a sensitive temperament. He was troubled, he tells us, at the scorn of the poor wife of the Warden; he was troubled also at a flower that was gone from his garden; but he tells us also that he was humbled at himself for being troubled at so little a thing. He and his friends were singled out for persecution; their meetings were broken up by the civil officers, and heavy fines were imposed; he was belied, and lived under daily apprehension of new difficulties.

In 1687, when King James the Second's Declaration of Indulgence appeared, he began to preach in an empty house belonging to Mr. Barlow; thence he removed to Thomas Stockton's barn, where he preached to a numerous congregation. It was, after great trouble, enlarged, and on July 31st he began to preach "in the public time," that is at the ordinary hours of divine service on the Sunday. This thirty-first of July, 1687, becomes, then, a memorable day in the history of religious liberty in Manchester. From that day to the present time Dissent has enjoyed the uninterrupted privilege of divine worship.

On 7th August following Mr. John Chorlton was engaged as Mr. Newcome's assistant. The services at the Barn Chapel were conducted with only trivial annoyances, such, for instance, as Sir John Bland breaking the windows while Mr. Newcome was preaching. We may raise a picture in singular contrast with this act of folly, of Sir John Bland's wife, not long after, lying sick in her chamber, and the persecuted divine being summoned to her residence at Ancoats and passing there a day of prayer on her behalf. Such was the faith attached to his character and his prayers.

CHAPTER V.

ERECTION OF CROSS STREET CHAPEL.

MR. NEWCOME'S congregation continued to meet in their Barn Chapel after the Toleration Act had passed, until they were enabled to judge of the efficacy of that measure in protecting them in the performance of their religious services. Assured of this, they considered that the time was come when they might erect for their worship a building suitable to their wants.

There are great names in the history of Manchester among the regular hearers of the ejected minister, names belonging to families which for many generations have held influential and respected positions in the town. Among them are those of Butterworth, Gaskell, Bayley, Holbrook, Touchet, Taylor, Lees (afterwards Carill Worsley), Naylor, Diggles, and Bealey. The feeling with which the Church party received the intelligence that the Nonconformists had decided upon building a place of worship will best be given in Mr. Newcome's own words:—

"April 12, 1693.—About this time some were hot about "a new meeting place. I did not well understand the like- "lihood of the thing, but prayed that God would by His "good providence so order it that I may not bear the burden "of hindering the whole work, nor yet be forced to consent "to what is inconvenient. 13th.—The matter seemed to "fall, and that upon other reasons, and not at all upon my "dissatisfaction, which is a great mercy to me. But it "revived again, and through many ups and downs it was at "length concluded on. But just when it should have been "set upon (July 6th), it was quite dashed to my thinking, "and yet within a day or two it strangely revived again.

"These uncertainties drive it far into the year. It was not "begun till July 18th, and many curses and reproaches the "foundation was laid in. I did, I confess, not set my heart "much upon it, but was rather passive a great while, upon "thoughts (among other things) that I might not live to "serve in it. But I confess I was more willing after, and "did use my interest, where I had any, to promote it (wherein "I had some success). (1) For that our place is too little; "not room for the poor, who have souls, and some of better "rank would come if they could have seats. Some this "summer overset with heat by the greatness of the crowd. I "could wish (2) that the neglect at the great Church, in the "scandalous provision there, did not help the endeavour for "more room. (3) The foolish scandal at a barn will hereby "be removed. (4) It will, however, be more honourable for "the worship of God. (5) Most places have led us the way "in new decent erections of this kind. It hath gone on since "it began considerably, and hath prospered thus far, and "the roof firmly laid on and covered by this time; and, to "the shame of ill-willers and ill-wishers, no danger of "shrinking or falling. But that which I was greatly con-"cerned for was the massiness of the roof, and unordinary "danger, and I prayed earnestly that no one might receive "bodily harm by the work; and that the Lord hath showed "us mercy herein I desire to acknowledge with all thank-"fulness. August 27th.—There was occasion in this business "for this reflection: great oppositions, weak dissatisfactions, "and malicious reflections against a public good work and "them that engage in it."[1]

The agreement for the purchase of the land on which the Chapel was built bears date June 20th, 1693. The land itself is described as "part of a parcel of land commonly called Plungen's Meadow."[2]

[1] H. Newcome's *Autobiography*, p. 278.

[2] Plungen was the name of the person who had either owned or occupied it. There was a Manchester family of the name, which is written indiscriminately, Plungen and Plungeon. William Plungen was one of the

The only reference made in it to the purpose for which the land was purchased is that it was designed that a chapel for divine worship should be erected thereon. The Lease and Release by which the land was conveyed bear date 16th and 19th August, 1693, and contain no words of trust, the *habendum* being unto and to the use of the grantees, their heirs and assigns for ever. The Chapel was twelve months in building. The first religious service in it was on June 24th, 1694, on which occasion Mr. Newcome preached from Exodus xxviii. 36, "Holiness to the Lord."

The erection of a gallery was a private speculation of two members of the congregation.[1] The agreement into which they entered for this purpose with the Trustees of the Chapel is dated 12th February, 1694. By it they were to repay themselves out of the money received for the seats in the intended gallery, which was to be erected at the north end of the Chapel, and to be finished by the following October. They were to have a pew each at a rental of twenty-four shillings per annum, and to give to the trustees a full account of their expenditure and receipts.

Mr. Newcome took the duty only occasionally in his new Chapel, and preached his last sermon there on June 13th, 1695—a year within a week of its opening. He died on 17th September following, aged 68, and his funeral took place, by his own orders, in the Chapel, where his remains were deposited in the aisle in front of the pulpit. Mr. Chorlton preached at the interment from Daniel xii. 3, a sermon which was afterwards printed.[2]

Mr. Newcome occupies a high position among the religious worthies of England of past times. By his colleague in the ministry he is described as a burning and shining light—

Constables between 1641 and 1648. A Mr. Plungeon is mentioned twice in Mr. Newcome's Autobiography. The epithet, St. Plung'em, which, in after years, was applied to the Chapel by vulgar people, in the bitterness of their hatred to Nonconformity, was a wretched play upon the name of Plungen, suggested by a desire to associate with it one of the coarse customs of the age.

[1] John Evans and Thomas Siddall.

[2] H. Newcome's *Autobiography*, p. 287.

the prince of preachers. By the historian of a later day he is said to have been distinguished by his prudence and moderation, and to have been, to some extent, secured from persecution by the esteem which his virtues commanded from persons of family influence.[1] He was, undoubtedly, the founder of Nonconformity in Manchester. Churchmen and Dissenters have united in honouring his memory. After the lapse of a century and a half, portions of his Diary and Autobiography have been printed, at the cost of a learned society. The one was prepared for the press by a churchman, who, in early life, attended the religious services in the Chapel which Mr. Newcome founded. The other was edited by a clergyman holding the dignity of Canon in the Church from which Mr. Newcome was ejected. The Independent Dissenter, while he publishes a book abounding in hard words against the worshippers in Newcome's Chapel, prefixes to it a portrait subscribed with a eulogium on the great nonconforming divine. The occupants of his Chapel may well feel it an honour to trace their descent from one who was so conscientious, pure-minded, and zealous. Among these worshippers, and connected with the same body in other places, are the representatives of families who enjoyed his friendship and instruction. Among them are also lineal descendants of ministers who were ejected from their pulpits at the same time that he was; also lineal descendants of those ardent friends of his who built the Chapel, and had its freehold for the first generation of worshippers vested in them unshackled by a trust.[2]

[1] Hibbert-Ware's *Foundations*, ii. 12.

[2] Unitarian pamphlets had been freely distributed in Manchester before the building of the Chapel. There is evidence of the prevalence, fifty years previously, of what Warden Heyrick termed Socinian blasphemies; but as yet there was no open profession of them. It is, however, matter of history that the Arminian tendencies of the Presbyterians in 1694 prevented any union between them and the Independents. The Act 9 and 10 William III., 32 (1696-7), was passed upon an address from the House of Commons to the Crown complaining of the multitude of anti-Trinitarian publications. (*Vid.* Debate on Dissenting Chapels Bill, 102 n; Hunter's *Life of O. Heywood*, p 372; Hibbert-Ware's *Foundations*, i. 180, ii. 31 n.)

CHAPTER VI.

MINISTRY OF JOHN CHORLTON AND JAMES CONINGHAM.

On the death of Mr. Newcome, Mr. Chorlton, who had been his assistant, succeeded him as minister of the congregation, who were desirous of obtaining the services of Mr. Oliver Heywood as co-pastor.[1] A deputation from them waited upon him with the invitation, which they were most wishful that he should accept, though so old a man; but he declined it, most likely on account of his age, as he was only two years younger than Mr. Newcome. In noticing this invitation in his Diary he describes the Chapel as "the spacious and famous meeting place."

Mr. Chorlton, who had for a short time the sole charge of the congregation, was born in Salford in 1666, and was educated by Mr. Richard Frankland, who conducted an academy for young men designed for the ministry. The mention which is made of him in the correspondence and biography of contemporary divines proves the great esteem in which he was held. His being chosen as Mr. Newcome's assistant is a further and stronger evidence of his high character, as he was then only twenty-two years of age.[2] On the death of Mr. Frankland, his former tutor, Mr. Chorlton preached his funeral sermon. Dr. Clegg, who had been a pupil of Mr. Frankland and of Mr. Chorlton, states that Mr. Chorlton

[1] Hunter's *Life of O. Heywood*, pp. 388, 389.

[2] There is an entry in Mr. Newcome's *Autobiography* dated March 8th, 1689, which records Mr. Chorlton's marriage to Joseph Leeche's daughter, p. 307. Her Christian name was Hannah.

resembled Mr. Frankland in many things, but far excelled him in the gift of preaching, in which he was thought by good judges to come short of very few of that age.

Mr. Chorlton died prematurely on 16th May, 1705, at the age of forty, and was buried at the Collegiate Church; that place being chosen probably on account of its being the burial place of his family.[1] Matthew Henry describes him as eminent for solid judgment, an extraordinary readiness of expression, great sincerity, and serious piety.[2]

In the years 1697 and 1698, Mr. Chorlton had an assistant of whom little is known. He passed under the name of Gaskeld, and, after remaining about a year in Manchester, suddenly disappeared. He was afterwards heard of as being in Hull, whence he passed to Holland.[3]

The requirements of the congregation rendered the services of two ministers necessary. Mr. Newcome lived among his people. He was a frequent visitor at their houses and his house was always open to them. In 1699 the Rev. James Owen of Oswestry was invited to become joint minister with Mr. Chorlton. He describes himself as scarcely able to resist the acceptance of the invitation; but, as he had an invitation at the same time to Shrewsbury, in his perplexity as to which he should accept, he referred the decision to a meeting of ministers then assembled, and they unanimously declared for his removal to Shrewsbury. He concurred in this advice the more readily from its being nearer to Wales, with which he had associations of birth, education, and

[1] From Register of Burials at the Collegiate Church: "May, 1705. 19, Mr. John Chorlton."

[2] Williams's *Mem. of M. Henry*, p. 261.

[3] For a similar circumstance see *The Life of Oliver Heywood*, where (p. 149) Mr. Hunter refers to the great difficulty there was at first in supplying pulpits with suitable successors to the ministers who had been removed. During the twelve years which elapsed after the death of Oliver Heywood, the people at Coley had six ministers in succession, several of whom left under discreditable circumstances.

friendship. On being informed of Mr. Owen's decision, the congregation thought of Mr. Thomas Bradbury as a suitable person to satisfy their requirements. He was the assistant minister of a Presbyterian congregation at Newcastle-upon-Tyne. It is recorded in the Diary of Ralph Thoresby, the antiquary, that Mr. Bradbury had a call to Manchester, signed by Lord Willoughby and the chief of that church. He did not respond favourably to the call, so that the congregation had again to look out for a pastor. In the year 1700 Mr. James Coningham, A.M., was engaged as co-pastor with Mr. Chorlton. He had been educated at the University of Edinburgh, where he graduated. He then settled at Penrith, in Cumberland, whence he removed to Manchester. Having conducted a seminary for the education of young men for the ministry at Penrith, he joined Mr. Chorlton in the similar work which he was doing in Manchester.[1] The feelings of respect and sympathy between the two ministers enabled them to discharge their congregational and educational duties with success. Their academy acquired a public character by a resolution of the Lancashire ministers at one of their meetings to give it their countenance and support;[2] and under the influence of Mr. Chorlton, who had lived among the people from his youth upwards, the society prospered. All this was changed by the death of Mr. Chorlton, which occurred when Mr. Coningham had been settled in Manchester only a few years. He felt deeply the loss he had sustained, and difficulties arose with which his sensitive nature did not enable him sufficiently to contend. There were divisions among his people, great hostility to the Dissenters, and a prosecution was commenced against him for keeping an academy. With this state of warfare he contended as long as he was able, and he then relieved himself from it by accepting, in 1712, an invitation to succeed Dr. Stretton as minister of a

[1] Among the ministers educated by Mr. Coningham was the Rev. John Turner, whose lineal descendant was the wife of the Rev. John Gooch Robberds, one of the ministers of the Chapel for 43 years.

[2] Hunter's *Life of O. Heywood*, p. 426.

congregation in London. He died four years afterwards, on September 1st, 1716, in the forty-seventh year of his age. His funeral sermon was preached by Dr. Wright, and afterwards published. Mr. Coningham is described as communicative in conversation, charitable to the extent of his circumstances, ardently concerned for the cause of practical religion, and distinguished in his prayers by propriety of expression, by affectionate sympathy, and a warm glow for the state of religion.

CHAPTER VII.

MINISTRY OF ELIEZER BIRCH AND THE REBELLION OF 1715.

MR. BIRCH was chosen by the congregation to succeed Mr. Coningham in 1712. He was born in Manchester, and had been prepared for the ministry at Mr. Frankland's Academy. For nearly twenty years he was pastor of the congregation at Dean Row, near Wilmslow, whence he removed to Yarmouth, in Norfolk. During his ministry at Manchester political and religious parties were in a great ferment. The preaching of Dr. Sacheverell had excited the High Church party against the Whigs, and they and the Nonconformists, who were in favour of the Hanoverian Succession, became common objects of persecution. The cry of the Church being in danger created mobs, which were determined to avenge what they considered her cause. The captain of the Manchester mob was Thomas Syddall, a blacksmith.[1] It assembled on Friday, 9th day of June, 1715, and continued with beat of drum till Saturday night, during which time it perpetrated many ravages on the houses of persons who were well affected to the Government, and committed great devastation on the meeting house.[2] Syddall and some of his followers were apprehended and committed to Lancaster Castle to take their trial at the ensuing

[1] Hibbert-Ware's *Lancashire Memorials of* 1715, p. 201.

[2] This was on June 10th, 1715. A letter is in existence written by a gentleman who was an eye-witness, and who was afterwards made a Trustee of the Chapel (No. 18), in which he states that every seat within the Chapel was pulled up—that is, the internal fittings were destroyed. The original walls are still standing. Mr. Richard Lane, of Manchester, architect, whose offices were directly opposite the Chapel, always spoke of them as the original walls, and described them as the best brick work to be seen in Manchester.

August assizes, where they were sentenced to imprisonment and the pillory. "I was at Lancaster," writes an eye-witness, "and saw them stand in the pillory there (which was on a "Saturday, being a market-day), about a week after the assizes."[1] While undergoing the term of their imprisonment, the invading army of the Chevalier de St. George (the son of James II.), in passing through Lancaster, released them from prison. Syddall joined the rebels, was recaptured after their defeat at Preston, and in the following year was brought to trial for high treason by commission at Liverpool and convicted. He was sent to Manchester with five other of the insurgents, and there executed, 11th February, 1716. Tradition says that the place of execution was Knott Mill, and that his head was exposed on the market cross, where it remained till the Rebellion of 1745.

The sum of £1,500 was awarded by Parliament as compensation for the damage done to the Chapel. This would be about the cost of replacing the internal fittings. The restoration was speedily effected and the Chapel was used for the ordinary services in the spring of the following year, 1716, and with the exception of an enlargement of the pulpit end it now remains as it was then reinstated.[2] The original outer wall with stone facings at the corners may be readily distinguished, being slightly in advance of the front line of the more recent part.

The movements of the army of the Old Pretender when it invaded England in 1715 were very imperfectly known to the Government, and its appearance in Lancashire was a surprise for which neither they nor the inhabitants of the county were prepared. General Wills was sent to oppose it with such troops as could be gathered together, but his force was only small. He knew that the High Church Tories sympathised with the rebels and that no assistance could be had from them. In his emergency he

[1] Hibbert-Ware's *Lancashire Memorials of* 1715, p. 92.

[2] Since this was written the old pews have been removed from the body of the Chapel and modern benches have been placed there.

sought the aid of the Presbyterian Dissenters who were known to be thorough supporters of the reigning family. In response to this invitation the Rev. James Woods of Chowbent placed himself at the head of the able-bodied men of his congregation amounting to about 100, who, with scythes fixed on straight poles, bill-hooks, and such other weapons as they could procure, marched to Preston, where they were met by similar bodies headed by the Rev. John Walker of Horwich and the Rev. John Turner of Preston.[1] General Wills assigned them positions which they maintained with so much courage as to draw forth his warm approval. To Woods and Walker the Government granted pensions of £100 per annum each. The former was ever afterwards known as General Woods. The invading army which had taken possession of Preston, after an ineffectual effort to cope with their opponents, surrendered on November 14th. This event was commemorated for several years by sermons preached in the Chapel. Besides a sermon preached there before the Provincial Meeting on May 8th, 1716, by the Rev. James Grimshaw, in which reference is made to the restoration of the Chapel after the damage done by the mob of the preceding year, sermons were preached there on the anniversary of the surrender in 1716 by the Rev. Jeremiah Aldred of Monton; in 1717 by the Rev. Charles Owen of Warrington; in 1718 by the Rev. Joseph Mottershead, and in 1719 by the Rev. Joshua Jones of Hatherlow. These sermons were all printed, and abound with expressions of thankfulness at the defeat of the rebellion and of loyalty to the reigning family. There is an appendix to Mr. Owen's sermon which contains a summary of the penal laws to which Protestant Dissenters had been subjected, and an account of the descent of King George from the Norman kings of England. The Rev. Samuel Peploe, vicar of Preston, used the same means of inculcating principles of loyalty in two assize sermons which he preached, one at Liverpool on

[1] Rev. Franklin Baker's Discourse on *The Life and Times of the Rev. James Woods*, 1859, p. 15.

January 11th, 1716, and the other at Lancaster, March 24th, 1717. He referred to the religious and political principles which had been industriously promoted for the purpose of defiling the faith of the Church, and he instanced the inculcation of the doctrine of the real presence in the sacrament of the Lord's Supper; of secret confession of sins to a priest; and of the necessity of personal absolution; and he added that the independence of the Church of the State had been insisted on with much art and application. He referred also to the health of the Pretender being drunk openly by some and with the slightest inuendo by others. He hoped that people would see for themselves what some men had been labouring to bring upon them, first by deceit and then by force of arms. He prayed that God would give better minds to those who swore to the Government and yet were secretly undermining it, who talked loud of the Church and yet were promoting an interest directly pernicious to it. Two years after preaching the second of these sermons he was promoted to the wardenship of the College in Manchester in acknowledgment of the undeviating support he had given to the reigning monarch. He found the whole of the clergy in Manchester favourable to the claims of the Pretender, whose cause they advocated from the pulpit. Similar political opinions were held by leading gentlemen of the town, and by Dr. Deacon, a learned physician and nonjuring "bishop," who had formed in Manchester what he called a true British Catholic Church, the object of which was to prepare people for the changes which must necessarily take place in the religious and political institutions of the country if the Pretender were placed upon the throne. In 1725 Dr. Peploe was elevated to the See of Chester, and was allowed to retain with it the wardenship of the College, a privilege of which he availed himself till 1738, when he resigned it in favour of his son. His elevation enabled him to speak with authority to the clergy of his diocese. In the charge which he gave on his primary visitation, June 19th, 1728, he told them they could not be too watchful against those who would introduce

a foreign prince to corrupt their holy religion and remove that strong barrier for the preservation of all that was dear in the existing royal family and the succession of Protestant princes. He impressed on them their duty to the higher powers whom God had set over them, he reminded them that the succession to the crown had been settled by legislative enactment; that King George was in the line of succession, and that he governed by the laws of the land; that they should on all occasions declare their sense of the obligation of the oaths they had taken to maintain the Protestant succession; that the fifty-fifth canon enjoined the clergy to publicly recognise His Majesty's supremacy, and he required a due observance of that law and their sincere conformity to it. It may be presumed that a bishop with such decided opinions would take care that his influence was felt among his clergy. If he failed in bringing them to a public avowal of their duty, their knowledge of his uncompromising character made them pause before they joined openly in traitorous proceedings against the Government. An apprehension of consequences on their part, and on the part of the rebelliously disposed section of the inhabitants, of joining in so hazardous an enterprise may account for the very partial welcome which was given in Manchester to the Young Pretender and his invading army in 1745, and for the insignificant contribution in men and money which the town afforded him.[1]

This short review of the conduct of the clergy of Manchester, when rebellion was rife and the throne was threatened, is necessary for the purpose of showing the loyalty of the Dissenters and the propriety of their persistent efforts in support of the monarchy. They and the congregation of St. Ann's Church represented the patriotism of the town at that critical period. A list has been preserved of subscribers to a fund for raising a number of troops in 1745 for the defence of the kingdom and His Majesty's person and government. The amount of subscription is placed after each name. There

[1] The titles of Dr. Peploe's sermons and charge are given in the list of books at the end of this volume.

are one hundred and seven names, of which forty can be distinctly traced as connected with the Chapel, and their subscriptions amount to two-fifths of the total amount contributed.

Mr. Birch continued to be minister of the congregation till his death, May 12th, 1717. He was buried in the Chapel under the vestry.[1]

[1] In the Register of Burials at the Collegiate Church is the following entry, under date May 15th, 1717, "Eleazer Birch of Meeting House." It seems that burials at the Meeting House were entered in this register to make it as much as possible a parish register.

THE REV. JOSEPH MOTTERSHEAD.

CHAPTER VIII.

MINISTRY OF JOSEPH MOTTERSHEAD AND DOCTRINAL CHANGES.

DURING the ministry of Mr. Mottershead, who succeeded Mr. Birch, those doctrinal changes in the opinions of the congregation took place which resulted in Unitarianism. An additional interest, on this account, attaches to such particulars of his history as have come down to us. He was born 17th August, 1688, in the neighbourhood of Stockport, where his father resided and cultivated his own estate, which his son inherited from him. He was prepared for the ministry at the academy of Mr. Timothy Jollie, at Attercliffe, near Sheffield. He then spent one year at Chester with the celebrated Matthew Henry, and between them there existed from that time forward a most affectionate regard.

Mr. Mottershead was ordained at the early age of twenty. His first settlement as a minister was at Kingsley, and his second at Nantwich, both in Cheshire. While residing at the latter place, Matthew Henry died at his house, where he had called on his way from Chester to London. The event was sudden and unexpected.

Mr. Mottershead removed to Manchester immediately after the death of Mr. Birch. A copy of his register of baptisms is still preserved, extending from January, 1718, to September 24th, 1771, to within six weeks of his death. There is also a list of the members of the congregation who were admitted by him to the Lord's table, extending from February, 1718, to December, 1768. By the early Nonconformist Ministers none were allowed to partake of the Lord's Supper of whose fitness

they had not previously assured themselves. The communicants in Manchester being numerous, two other ministers "assisted the ministers of the Chapel at the monthly days[1] before the celebration of the Lord's Supper." For this work they received a gratuity out of the Chapel funds. No particulars are on record of the nature of the services which they rendered, but it is likely that their duties were to strengthen the religious impressions of the communicants, and thus prepare them for joining in the rite. The day was not kept as a fast, and no subscription was required to any form of belief. The practice was much stricter during the existence of the Presbyterian discipline from 1646 to 1660. The day then set apart for the instruction of such members of the congregation as had not given satisfaction on points of religious knowledge and belief was kept as a fast, the admission of the unworthy to the Communion of Saints (as the Lord's Supper was called) was suspended, their participation in it being considered a profanation of a heinous kind.

These assistant ministers, who officiated in neighbouring chapels, were appointed yearly. The names which are recorded are those of ministers who preached at Platt, Newton Heath, Cockey Moor, Gorton, Stand, Cross Street (Cheshire), Rochdale, and Blackley. These Chapels are now all Unitarian. There were no such assistant ministers chosen after 1768. At the end of this year, Mr. Mottershead's list of members of the congregation who were admitted to the Lord's table stops, so that from that time forward the practice of preparing communicants for the rite ceased, and it became open, as it is now, to all who choose to participate in it.

There was a charity school in connection with the Chapel, which was established in 1734, for day scholars, boys and girls, who were "to be children of poor Protestant Dissenters, not excluding others." The school was conducted in what is now the chapel-keeper's house, which was built for the

[1] These were the same as the monthly exercises of Presbyterian times.—*Found. of Manchester*, i., 249.

purpose and called the school-house, and was calculated to accommodate forty children. During the latter part of the school's existence the children were clothed out of its funds; they were catechised once a week by one of the ministers, and attended the services in the Chapel. The funds for its support were raised by private subscriptions from members of the Chapel, and by occasional collections. The girls' school was given up about the year 1805; but the boys' school was continued until 1815, having been in existence more than eighty years. The Lancasterian School, then recently established in Manchester, seeming to answer the purpose for which the Chapel school was founded, the subscribers resolved that it should be given up, and that an annual subscription should be paid to the Trustees of the Lancasterian School for educating the children of the poor belonging to the Chapel. The subscription was afterwards paid by the trustees of a fund connected with the Chapel, which is applicable to educational purposes.

CHAPTER IX.

MINISTRY OF JOHN SEDDON, M.A.: UNITARIANISM PREACHED.

In 1739 Mr. Seddon was chosen as Mr. Mottershead's colleague. He was the son of Mr. Peter Seddon, the minister first of Penrith and afterwards of Cockey Moor, and was born at Lomax Fold, near Bolton, in the year 1716. His education was commenced at Stand school, continued at the academy of Dr. Rotheram, at Kendal, and completed at the University of Glasgow, where he took the degree of M.A. The Manchester Dissenters had contributed towards the expense of his education, and on its completion chose him as one of their ministers.

The Presbyterian ordination of Mr. Newcome has been referred to. Mr. Chorlton was ordained at Warrington, in January, 1688,[1] and Mr. Coningham, his colleague, was no doubt ordained, though no special mention of it is known. Mr. Chorlton and many other ministers of that period are expressly named as having taken part in ordinations. There was a diversity of opinion as to the mode in which such services should be conducted. Some of the Churches preferred ordination by ruling elders in the name of the people.[2] Mr. Eliezer Birch appears to have been so ordained in the early part of his ministerial life, but after having been a pastor for many years he sought ordination by ministers. Mr. Mottershead is stated to have been ordained before he was twenty years of age. When Mr. Seddon was elected as Mr. Mottershead's colleague, he was a young man and had

[1] Oliver Heywood's *Diaries*, 1881, ii., 24, 202.

[2] Hunter's *Life of O. Heywood*, p. 300. Williams's *Memoirs of M. Henry*, p. 143.

not been previously settled as a minister. The interval which elapsed between his appointment in 1739 and his ordination on October 22nd, 1742, is noticeable. Many of the ordinations in early times were of ministers who had been many years pastors of congregations.[1] The mention of Mr. Seddon's ordination occurs in a private diary kept by Mr. Richard Kay, of Baldingstone, near Bury, and is as follows:—"1742, Oct. 22. This day I've been in company "with sister Betty, sister Rachel, and Richard Kay of Sheep- "hey, at the ordination of Mr. Seddon, at Manchester Chapel. "Mr. Chorley from Monton begged a blessing and read a "chapter. Mr. Whitaker from Plat prayed. Mr. Dobson from "Cockey preached from Col. iv. 17. Mr. Knight from Cross "Street in Cheshire examined him, Mr. Mottershead, his part- "ner in the service at Manchester Chapel, prayed over him, "gave him the charge, and concluded."[2] The connection between the two ministers became closer by Mr. Seddon marrying Mr. Mottershead's eldest daughter. Mr. Seddon possessed great strength of mind and an ardent love of truth. He became an advocate of Unitarian opinions, which he taught unreservedly from the pulpit. It is said that some of his hearers, who did not concur in his views, prevailed upon Mr. Mottershead to talk with him about them. The interview resulted in the elder minister reporting "that he "had not succeeded in convincing his son-in-law of his error, "but that his son-in-law had almost convinced him that *he* was right." These opinions, so far as they relate to the person of Christ and the Holy Spirit, are clearly set forth in a series of sermons which were published after his death. These were the earliest Unitarian sermons preached in the Chapel. In the first of them Mr. Seddon says:—"The Trinitarian "doctrine, particularly, has been the disgrace of the Christian "name, and turned Christianity (contrary to its very nature)

[1] Hunter's *Life of Heywood*, pp. 244, 284, 428.

[2] For the loan of this MS. Diary the author is indebted to Mr. Robert Henry Kay, of South Bank, Pendleton.

"into a dark, subtle, undefinable science; a matter of difficult "speculation and contentious sophistry; the occasion of "vain jangling and eternal dispute; an engine of imposition "and tyranny; and the cause of bitter quarrels, furious "contentions, mutual anathemas, and the most cruel ani- "mosities. It is very certain that so long as a zeal for the "Trinity doctrine continues among Christians, true Chris- "tianity cannot flourish; the entirely banishing it from the "minds of Christians would be rendering a signal service to "the Gospel. And thoroughly persuaded I am, and there- "fore think myself in duty bound, openly and publickly, to "declare my own conviction that the New Testament, rightly "understood, does not afford any real foundation for either "the Athanasian, Arian, or any notion of a Trinity at all. "I am, for my own part, entirely satisfied that the whole "notion of a Trinity of Divine persons, or three persons in "the Godhead, equal or unequal, is without real ground in "Scripture; nor can I perceive how such a sentiment can "possibly be reconciled to that great, important, fundamental "principle of religion, natural or revealed, the unity and "simplicity of the Divine nature."

A similar candid avowal of his sentiments is observable throughout the whole of Mr. Seddon's published sermons. It appears also in a learned preface which he wrote to a tract written by Mr. Thomas Dixon, of Bolton, entitled *The Sovereignty of the Divine Administration Vindicated.* Such were Mr. Seddon's views; we will now see what were Mr. Mottershead's.

In the first volume of the *Theological Repository*, edited by Dr. Priestley, there is an essay of Mr. Mottershead's on the true meaning and end of Christ's death and sacrifice, and of his atonement and propitiation for the sins of the world. The Calvinistic doctrine is in this essay discarded. The author lays down the following propositions:—

1. That God is absolutely perfect and immutable.

2. That no change can be made in His dispositions towards His creatures.

3. That the sufferings of Christ can effect no change in God; nor were they intended to make Him more disposed to pardon sin and restore penitents to His favour.

4. The sole intention of Christ's mediatorial office was to bring about a change in men—to give them a true knowledge of God, so that they might worship and serve Him accordingly.

Towards the close of the essay the author intimates that the view he has taken of the Atonement may "improve our "sentiments and correct our language on that subject. We "should avoid all terms which ascribe to that sacrifice and "atonement an efficacy which will dishonour God, even the "Father, viz., that will import any change made in Him "thereby or imply that sinners are more obliged to Christ "than to God or that they are equally obliged to him; for "that certainly must be very wrong—inconsistent both with "reason and revelation. Whatever grace or mercy we receive "from or by Jesus Christ, the mediator, doth originally come "from God the Father of our Lord Jesus Christ. It is He "that appointed—He that gave his only begotten Son to and "for the world. He is the fountain, Christ is only the "medium, of all divine favour granted to the children of "men."

This view of the Atonement is indicative of a candid and independent mind, and it is also sufficiently clear to enable us to judge of the approximation which the writer had made to the opinions of the present generation of worshippers in his Chapel.

In the early part of 1755 Mr. Mottershead preached a sermon on the baptism of sick and dying children, which he considered improper and useless. He maintained that the dedication of a child in Christian baptism by its parents imports a promise to God for the religious education of that child, an object which can never be answered where the infant is sick unto death. The ceremony is therefore useless and is properly omitted.

Before Mr. Mottershead had finished his course as minister

of the congregation his colleague, Mr. Seddon, who had suffered severely from ill health, died. It being known that his recovery was hopeless, some of his religious opponents availed themselves of an opportunity of a last visit to him in the expectation of finding that his opinions would fail to support him when the prospect of a near grave was opening upon him. He perceived the object of their inquiries and declared that the doctrines he had preached appeared to him with undiminished evidence, and that he derived consolation from having given them his public support.

He died November 22nd, 1769, in the 54th year of his age, and was buried in the Chapel, under the vestry, near his predecessor, Mr. Birch. The public papers in announcing his death bore honourable testimony to his character "as a "truly Nazarean Christian, who openly taught the unity of "God and the proper humanity of Christ."

While the memory of Mr. Newcome is honoured as the founder of Nonconformity in this and the adjoining counties the name of John Seddon should be remembered as the first minister who in Newcome's pulpit preached Christianity in the simple form in which it is now received there.

Mr. Mottershead survived Mr. Seddon scarcely two years. He died November 4th, 1771, in the 83rd year of his age, having been minister of the congregation at Manchester nearly fifty-four years, and was interred in the Chapel in a spot adjoining that occupied by the ashes of Mr. Newcome.

Mr. Mottershead was married three times. His first wife was the daughter of Mr. Bennett, of Hapsford, near Chester, by whom he had several children: a son, who was intended for a physician, became a clergyman, and was appointed chaplain to a man-of-war which is supposed to have been lost at sea; a daughter, who was married to Mr. Seddon; and another daughter, who was married to Mr. John Jones, of Manchester, who afterwards became the founder of the well-known banking firm of Jones, Loyds. His second wife was the widow of Nathaniel Gaskell, one of whose daughters, by a former wife, married Hugh afterwards

Lord Sempill. Another married Mr. Richard Clive, and became the mother of the celebrated Lord Clive, the founder of the British empire in India. The future hero spent his childhood and youth in Manchester. When only three years old he was sent to live with his maternal aunt, who was married to Mr. Daniel Bayley of Hope near Eccles. Mr. Bayley was a member of Mr. Mottershead's congregation, and took the young Clive with him to the "stately meeting-house." Clive as he grew older was sent to the Grammar School at Stand. Thus his early education was derived from the Presbyterians, and those associations were formed in connection with families which attended the Chapel which drew from him such expressions of deep attachment to Manchester as appear in a letter which he wrote from Madras during the early period of his residence there. "When I think of my own dear native "England, it affects me in a very particular manner . . . "If I should be so far blest as to revisit again my own "country, but more especially Manchester, the centre of all "my wishes, all that I could hope or desire would be pre-"sented before me in one view." Mr. Mottershead's third wife was the daughter of the Rev. Chewning Blackmore of Worcester.

As an instance of the respect in which he was held, it is recorded that at the time of the rebellion of 1745 the adherents of the Young Pretender resolved to exact a large sum of money from the people of Manchester by seizing Mr. Mottershead and retaining him as a hostage until ransomed, which they were persuaded he would be by his congregation. A lady, who had in early life attended his ministry, gave information of the plot to Mr. Mottershead, who was thus enabled to escape. Being foiled of their first victim they laid hands on Mr. James Bayley, who had to pay the sum of £2,500 for his ransom.

CHAPTER X.

THE WORD PRESBYTERIAN INTRODUCED INTO THE CHAPEL TRUST.

THE author of a biographical notice of Mr. Seddon, contained in the *Manchester Socinian Controversy*, tells his readers (p. 144) that "by the Arian preaching of Mr. Mottershead, "and the Socinian declamations of Mr. Seddon, the friends of "evangelical truth, to the amount of about 200, were driven "to other places," that is, there were 200 members of the congregation who seceded from the Chapel. There were at this period no other places of worship in Manchester except Churches and a Quakers' Meeting House (which would scarcely have suited them) to which such seceders could go. The first Independent Chapel in Manchester, which was in Cannon Street, was not built till 1762. The seceders, if there were any, may have formed part of its first congregation, as Mr. Seddon preached his celebrated sermons in 1761,[1] but there is no evidence of any such secession. The prosperity of the Chapel was not affected. The list of subscribers to the school, which is still in existence, shows the same names, year after year, through the period referred to. The Chapel deeds, which were renewed in 1778, show that perfect unanimity prevailed among the trustees. The Chapel funds, which mainly arose from pew rents, continued to afford the usual remuneration to the two ministers. The opinions of the congregation generally were in unison with those of the ministers, for Unitarianism was general in the society. The representatives of all the old families remained, and some continue to the present time. That doctrinal changes would

[1] *Monthly Repository*, 1817, p. 430.

take place might certainly be expected in a congregation whose faith had no creed to regulate it. Though the Chapel was of Presbyterian origin, it did not embody the doctrinal or intolerant form of Presbyterianism, which was the established religion of the country in the time of the Commonwealth. That system in England began to die out with the re-establishment of Episcopacy, but the term (instead of being discontinued) was applied to the modified opinions and new form of worship of those who had been Presbyterians or were of Presbyterian descent, in which there was no discipline, except such as each individual society chose to adopt for its own government, and no standard of faith but the Scriptures.

This statement may be illustrated as regards the Chapel. The agreement for the purchase of the land in 1693 simply states that it was intended to build a Chapel thereon. The deeds of Lease and Release which vested the land in grantees fettered them with no trusts. They would, therefore, hold the Chapel for the benefit of the congregation whatever were its opinions. After this three other sets of deeds were executed in 1713, 1732, and 1746, and no designation was given to the society or reference made to doctrinal belief in any of them. This was not accidental, but was done in the exercise of a wise judgment by men who had experienced the impolicy of attempts to restrain the mind in its search after truth, and who had felt the blessing of being allowed a free interpretation of Scripture. In 1778 a deed of appointment of new trustees was made, and the word Presbyterian was introduced into the Trust as descriptive of the religious society which had so long worshipped in the Chapel. The words were these:—"That the trustees "their heirs and assigns should at all times thereafter, so "long as the laws of the realm would permit Protestants "dissenting from the Church of England the free exercise "of their religion, allow the edifice to be used as a place of "meeting of a society of Protestants dissenting from the "Church of England, commonly distinguished or known by

" the name of Presbyterians, for the free and public exercise " of their religious worship therein." It would have been better if the term had not been so introduced inasmuch as the original Trust is thereby narrowed. When previously to this it was necessary in the deeds to mention the Chapel it was called the new Chapel. Until the year 1761 the term Presbyterian does not appear in any recognised document connected with the society. Its first adoption occurs in that year in one of the deeds of a charitable trust for the poor of the congregation, which is nearly coeval with the building of the Chapel. In the report of the Charity Commissioners, ordered to be printed in 1826, it is called Dame Meriel Mosley's[1] Charity. The first benefaction of which the trust fund is composed was the sum of £50, which was held from 1697 to 1738 without any trust at all being declared of it. Other benefactions having been made for the same object, a trust of the whole was declared in 1738. The deed then executed sets forth that the interest of the money should be distributed among such poor persons as should attend divine service in the place of meeting of Protestants dissenting from the Church of England, commonly called *the new Chapel.* A new appointment of trustees was made in 1741 in exactly the same terms. But in 1761 another appointment was executed in which the designation of Presbyterian was used, thus: "For such poor persons as " should attend divine worship in the place of meeting of Pro- " testants dissenting from the Church of England commonly " called by the name of Presbyterians." The parties to this deed were all, with one exception, parties to the Deed of Trust for the Chapel of 1778, so that both deeds may be considered as represented by the same individuals. The meaning which they attached to the term may be ascertained by reference to the doctrine and discipline maintained in the Chapel. In 1761 Mr. Mottershead had been settled with the congregation forty-three years, and Mr.

[1] There is an account of this lady at page 64.

Seddon twenty-two years. As to Mr. Seddon, if there were any attendants on the Chapel services who had left it because he preached Unitarianism, they who remained may be considered as agreeing with him. Mr. Mottershead rejected the Atonement and other Calvinistic doctrines, and was an Arian if not a Unitarian. When the Chapel Trust was executed in 1778, Mr. Seddon and Mr. Mottershead had been dead, the one nine and the other seven years. Their successors were Messrs. Gore and Harrison, of whose Unitarian sentiments there is no question. It was during their ministry that the Chapel Deed of 1778 was executed, in which the congregation was first designated Presbyterian in its Deeds of Trust. It would, therefore, appear that the words of the Trust, "Protestants dissenting from the Church of England, commonly called Presbyterians," did not mean a sect holding the same opinions as the Presbyterians of the previous century, when the classis prevailed, who had a form of Church government, assented to the Assembly's Catechism, and claimed for their ministers apostolic succession and the exercise of the spiritual power of excommunication. That body had become extinct, and its successors, so early as the time of the erection of the Chapel, had lost their intolerance and love of creeds, leaving their followers the privilege of seeking for Christianity in the Scriptures alone. The influence of the coming doctrinal changes was no doubt then felt. The Chapel Trust, though often renewed, had not even the addition of the word Presbyterian made to confine its operation until the latitudinarian doctrines and free constitution of the society had become matters of notoriety.

An opinion as to the extent to which the trustees of that day represented the founders of the Chapel and the existing congregation may be formed by an inquiry who they were and how many. They were twenty in number—all heads of families. Among them were Thomas Butterworth Bayley, a descendant of Nathaniel Gaskell and Thomas Butterworth, who purchased the land on which the Chapel was built;

Benjamin and Daniel Gaskell, descendants of a brother of the same Nathaniel Gaskell; there were Touchets, descendants of one of the same name with whom Newcome visited; Diggles and Carill Worsley, the immediate representatives of families which had been on the Trust from its commencement; James Clegg, a kinsman of Dr. Clegg, who was a pupil and friend through life of Mr. Chorlton, first the assistant of Mr. Newcome and afterwards the minister of the congregation; also Dr. Percival, Dr. Samuel Kay, and Messrs. Birch, Rigby, and Potter, names of persons of eminence as to character and intelligence. One of these trustees was for thirty-five years an active magistrate, receiving honour from his fellow magistrates, and selected by his Sovereign to fill the highest office in the county which is conferred on a commoner; another of them attained a wide celebrity as a physician, moralist, and author. There were other names of note in the annals of Manchester, such as Hibbert, Hamilton, Kennedy, and Hadfield.

These men represented both the congregation and the founders of the Chapel. There never has been any society in Manchester, except that which has met within those Chapel walls and its kindred societies, with which Mr. Newcome and his successors in the ministry could have sympathised.

CHAPTER XI.

MINISTRY OF ROBERT GORE: HIS ORDINATION.

MR. GORE, who was chosen in 1770 as Mr. Seddon's successor, was born in Liverpool, and educated at the Warrington Academy. The services which took place in Cross Street Chapel on occasion of his ordination, August 23rd, 1779, are evidence of the view which was then taken of ordination as a voluntary service, as contrasted with its obligatory importance as a point of discipline, when Presbyterianism was established by law. These services were published. The ministers who joined in them were the Rev. William Enfield, who preached the sermon; the Rev. Richard Godwin, who delivered the address on the nature of ordination; and the Rev. Philip Holland, who delivered the charge. Mr. Enfield, in his sermon, observes:—"We pretend not to take upon us "the office of public religious instructors by an immediate "commission from Heaven, or to have received an investiture "and authority from holy men, to whom this extraordinary "power is supposed to have been submitted by an unin- "terrupted succession from Christ and His Apostles. . . . "As Christian ministers, our business is to stop the progress "of ignorance and error; to discourage superstition; to "promote useful knowledge; to reprove the vices of the age "in which we live; to lay open the secret springs of folly "and wickedness in the human heart; to awaken and pre- "serve in the minds of men a just sense of the importance "of virtue; to remind them of the extent and variety of "their obligations as rational beings, members of society, "creatures of God, and disciples of Christ; and, in a word,

"to employ all the powers of eloquence, and all the influence "of good example, for the advancement of wisdom, goodness, "and virtue among mankind." Mr. Godwin, in his address on the nature of ordination, after stating that great pains had been taken to show that ordination was of Divine authority, begs to be allowed to consider it as a voluntary act of public worship, usually performed soon after a person has devoted himself to the Christian ministry and accepted an invitation from a Christian Church to settle with them as their stated minister. He afterwards describes this as the footing on which it then rested, and the manner in which it had then lately been practised among them. He thus continues: "We do not summon this our young "brother before us as if we had formed ourselves into a "synod or council to act decisively either as to his faith "or conscience; we pretend not to give him any particular "privileges. The way is open to the ministry among us. "Our investiture and settlement and commission are the "invitations of our people and our acceptance of him. It "hath been usual for the person to be ordained to give a "confession of his faith, and ordination was for many years "a test of religious opinions, or the means of introducing "into the ministry persons of a particular set of principles "and excluding the rest. But all such ungenerous views "and practices are, I hope, at an end among us."

These enlightened sentiments, which were delivered in the Cross Street Chapel eight years before the congregation adopted the term "Presbyterian," stand in remarkable contrast with the object and mode of ordination among the Presbyterians of the preceding century. The candidate for ordination then had to take the National Covenant, to be examined as to his soundness in the Faith, to be set apart for the ministry by the imposition of hands and by fasting and prayer. In subsequent years a change was going on in the minds of the ejected ministers and their successors. The fasting and imposition of hands fell into disuse, and it was left to the decision of the young minister himself

whether he should be ordained or not. For more than one hundred years past none of the settled ministers of the Chapel have been ordained. It has been shown how the Lord's Supper ceased being regarded as a sacrament, and became an open rite instead of being limited to those only who had proved themselves qualified to receive it.

The changes which have taken place in the religious sentiments of the congregation may be summed up as follows: When the Chapel was built it was dedicated to no prescribed form of Christian doctrine; being thus unfettered by any religious system, ministers and people became Arian, then Unitarian. The society has always reserved to itself the right of free inquiry, and of adopting such views of Christian faith as reason approved.

CHAPTER XII.

MINISTRY OF RALPH HARRISON, CLASSICAL TUTOR IN THE MANCHESTER ACADEMY.

On the death of Mr. Mottershead the congregation chose Mr. Harrison as his successor and co-pastor with Mr. Gore. Mr. Harrison was a member of a family of note in the history of Nonconformity. Tracing itself from the Rev. Cuthbert Harrison, who was ejected from Lurgan in Ireland, it has through six generations had one or more of its members in the ministry. Cuthbert Harrison, the ejected minister, suffered great persecution. On his ejectment he returned to his native place near Kirkham, in Lancashire, and while there he was excommunicated, and forcibly put out of the Church by the Vicar, who afterwards sued him for penalties for absenting himself from Church. The judge who tried the cause saw the iniquity of the proceedings, and in addressing the jury is reported to have commented upon it after this style: "There is fiddle and be hanged "and fiddle not and be hanged—the defendant was under "Church censure which might prevent him going to Church, "goes to Church and is put out and sued upon the statute "for not going to Church. Gentlemen, pray consider it." The jury were sensible men and gave their verdict in favour of the ejected minister.

The Rev. Ralph Harrison, who was minister of the Cross Street Chapel for thirty-nine years, was born September 10th, 1748, at Chinley, in the county of Derby, where his father was minister of a rural chapel. On his mother's side he was connected with the old Nonconforming families of Cooper,

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Angier, and Mosley. He was educated at the Warrington Academy, and, after having the care for about two years of the congregation of Hale in Cheshire, he settled at Shrewsbury. He was chosen to succeed Mr. Mottershead November 17th, 1771, and preached his first sermon in Cross Street Chapel on the last Sunday of the year, December 29. Soon after his settlement in Manchester he married Miss Ann Touchet, and thus formed a connection with one of the old Manchester families which worshipped with Mr. Newcome in his temporary chapels, and, through successive generations until recently, when the male line became extinct, have been regular and zealous members of the Cross Street congregation.

In addition to his ministerial duties, Mr. Harrison employed himself in the education of youth. Of the great ability he showed in this respect he received the testimony of highly competent judges.[1] On the establishment of the Academy in Manchester for the education of young men for the Christian ministry, he was appointed one of its tutors.

Mr. Harrison died 4th November, 1810, and his remains were attended to the grave by many of his congregation. His funeral sermon was preached by the Rev. John Holland of Bolton, and published at the end of a volume of Mr. Harrison's sermons, which were edited by his son, the late Rev. William Harrison, who prefixed to them a biographical memoir of his deceased parent.

The Rev. Ralph Harrison published, in 1786, a discourse which was delivered on occasion of the establishment of the Academy in Manchester; and, in 1793, he wrote the account of the life of Mr. Seddon, which is prefixed to the discourses on the person of Christ, and on the Holy Spirit, to which

[1] Dr. Charles Henry, in his biographical account of his father, Dr. William Henry, states that his earliest instructor was the Rev. Ralph Harrison, whose repute as a teacher of the ancient languages was so widely spread as to draw to Manchester sons of persons of rank at a distance, and, among others, those of the Marquis of Waterford, attended by their accomplished tutor, M. de Polier.—*Memoir*, p. 6.

reference has been made as the first Unitarian sermons which were preached in the Chapel. He also published an English grammar, which has been reprinted, and two volumes of Psalm tunes, which include some of his own compositions.

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CHAPTER XIII.

MINISTRY OF THOMAS BARNES, D.D., DIVINITY TUTOR IN THE MANCHESTER ACADEMY.

MR. GORE died in 1779, at the early age of thirty-one years, after filling the office of minister nine years. He was buried in the vestibule of the Chapel, at the Chapel Walks entrance. On his death, the Rev. Thomas Barnes was chosen as co-pastor with Mr. Harrison. The selection was a happy one; the two ministers having, while they were students at Warrington, formed a friendship for each other which continued without interruption till death. Dr. Barnes was born at Warrington February 13th, 1747. His father dying while he was young, he was left to the sole charge of his mother, who was the daughter of the Rev. Thomas Blinston, the minister of Park Lane Chapel, near Wigan. To her excellent training are ascribed the deep religious impressions which her son evinced throughout his life. She placed him first at the Warrington Grammar School, and afterwards with the Rev. Philip Holland, of Bolton, by whom he was prepared for the Academy at Warrington, where he went to qualify himself for the Christian ministry. Dr. Priestley was, at that time, tutor at the Academy, and extended his friendship to the young student, thus forming an intimacy which was lasting. Dr. Barnes' first settlement was at Cockey Moor Chapel, in 1768, where he drew so large a congregation around him as to render it necessary to enlarge the Chapel. In 1780 he was invited to succeed Mr. Gore as co-pastor with Mr. Harrison of the Cross Street congregation. He accepted the invitation, and the indefatigable zeal with

which he discharged his ministerial duties had a result similar to that at Cockey Moor, for it was found necessary to enlarge the Chapel in 1788, in order to accommodate the increased number of his hearers.

In the year following his settlement in Manchester, Dr. Barnes rendered important assistance to Dr. Percival and Mr. Henry in establishing the Manchester Literary and Philosophical Society, to whose proceedings he contributed largely. His papers read before the society evince an ardent desire for promoting education, and one of these essays is said to contain the first suggestion of those organizations known as Mechanics' Institutions, which, in the present century, have contributed so largely to the diffusion of knowledge among young men. Another of his favourite objects was the foundation of an institution similar to the Manchester Royal Institution as originally constituted.[1] In 1784 the University of Edinburgh conferred on him the degree of D.D. On the removal of the Academy from Warrington to Manchester, in 1786, he accepted the office of Principal and Divinity Tutor. Notwithstanding the additional labour thus imposed on him, he continued to discharge his ministerial duties with unabated zeal. Dr. Barnes was an active supporter of the public institutions of Manchester. The Infirmary had his special care, both in its general management and the advice and sympathy he was ever ready to afford to its patients.

In 1798 some members of the congregation having considered it desirable that there should be an organ in the Chapel, the loan of one was offered to the Trustees. They referred the matter to the pewholders, who were of opinion that a suitable one should be purchased, and funds were accordingly raised. In the following year an organ was erected, which remained till 1846, when it was replaced by a new one.

[1] See *Manchester Foundations*, ii., 176 n. W. Turner's *Introductory Discourse* at Newcastle, p. 14.

In the year 1809, the health of Mr. Harrison having failed, Dr. Barnes took upon himself the whole of the duty. The Chapel Trustees appreciated his increased efforts and expressed their sense of them by special resolution and by a more substantial evidence of their goodwill,[1] but in May in the following year declining nature stayed all further active duties, and the close of the next month saw the life of labour of this popular and much loved minister brought to a close. He died at Ferneysides, in Little Lever,[2] June 27th, 1810, aged 64 years, leaving behind him a wide reputation as a preacher, philanthropist, and man of literary attainments. His name is remembered with veneration in families unconnected with the society. Among his congregation his visits were referred to with delight. To the poor of his flock he was ever attentive, and the dwellings of the humblest knew him, not occasionally, but as a frequent visitor. By being an economist of time and punctual in his engagements he was enabled to crowd within the working hours of his life a multiplicity of duties.

His remains were deposited in the Chapel yard fronting to Cross Street. The funeral was met on the road from his house by many members of the congregation, who accompanied it to the Chapel, where the services at the interment were conducted by the Rev. Joseph Bealey, who had succeeded him as minister of the Chapel at Cockey Moor. On Sunday, 15th July, the Rev. John Yates of Liverpool preached a sermon, on occasion of his death, in the Chapel, Mr. Harrison, the surviving minister, being confined by illness to his house. Mr. Bealey also preached a funeral discourse in his own Chapel, at Cockey Moor, on 22nd July. These two sermons and the address at the interment were published.

[1] They presented him with 100 guineas, January 13th, 1810.

[2] Dr. Barnes married Elizabeth Mills, whose family resided at Ferneysides.

CHAPTER XIV.

MINISTRY OF JOHN GRUNDY: HIS DOCTRINAL LECTURES.

MR. GRUNDY succeeded Dr. Barnes. He was born at Hinckley in Leicestershire in 1781, and received the chief part of his education under his maternal uncle, Dr. Estlin of Bristol, with whom he remained, with the exception of one session spent at the Academy in Manchester. He was first settled at Bury St. Edmund's, whence he removed to Nottingham, and thence to Manchester, having been accepted as minister on September 14th, 1810.[1]

During the year after his election, Mr. Grundy gave a series of lectures to a society of young men belonging to the congregation. These led to the delivery of those doctrinal discourses which created in the town such a religious ferment as it had never before witnessed. On the evenings of their delivery the Chapel was filled long before the time for commencing the service; and it is said that the preacher had a difficulty in making his way to the pulpit. A competent authority describes Mr. Grundy as having by his writings achieved much in this county for the cause of pure and rational Christianity. His name will stand prominently forward in the history of Unitarianism. His accomplished delivery, and the clear language in which he enunciated his sentiments, are referred to as great excellencies by those who knew him. To these should be added his moral courage in advocating doctrines then so obnoxious to the mass of professing Christians.

[1] *Christian Reformer*, 1851, p. 532.

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When the new Chapel which had been built in Renshaw Street, Liverpool, was opened, the Rev. Robert Lewin, the minister of the congregation which had previously assembled in Benn's Gardens, conducted the morning service. He was advanced in years and seldom preached doctrinal sermons. In the afternoon the service was conducted by Mr. Grundy, who boldly pronounced the Chapel to be Unitarian.

Mr. Grundy preached his farewell sermon in Manchester on the last Sunday in September, 1824. He subsequently became the pastor of the congregation which met in Paradise Street, Liverpool, where he remained till 1832, when ill health caused him to resign and retire from the ministry. He died at Bridport May 9th, 1843. Prior to his leaving Manchester, the congregation bore testimony to the zeal with which he had discharged the duties of his office by presenting him with a silver tea service. The desire of removing seems to have originated with himself, and this was a graceful way of speeding his departure, accompanied as it was with expressions of their cordial feelings towards him.

The Rev. James Martineau, who had been Mr. Grundy's coadjutor in Liverpool, in a sermon which he preached on his death, referred to his personal connection with Mr. Grundy as never having been weakened or made painful by an ungentle word or thought, as never having been embarrassed by any discordance between the wisdom of the elder and the enthusiasm of the younger.

CHAPTER XV.

MINISTRY OF JOHN GOOCH ROBBERDS.

MR. ROBBERDS was elected 19th December, 1810, as co-pastor with Mr. Grundy, in the place of Mr. Harrison. Like several of his predecessors, Mr. Robberds was never settled with any other people. He was born at Norwich 19th May, 1789, and received his early education at the Grammar School there. He subsequently proceeded to the Manchester College at York. Soon after the completion of his academical course he came to Manchester, and, though he was so young, he forthwith established for himself a high reputation as a preacher, which he retained to the close of his life. There was a freshness in his services which was owing no doubt to the preparation of them being in his daily thoughts. Scarcely any event occurred of public interest but it furnished a theme from which lessons of wisdom were drawn in rich abundance for his people. Scarcely any movement arose having in view the amelioration of man's social condition but in his pulpit teachings he illustrated its Christianising tendencies. Nature, too, in all her works suggested contemplations which he wrought out with great felicity for the instruction of his hearers. The love of nature was with him a deep, pure feeling ever drawing his thoughts in gratitude to the God of nature. If a shade occasionally passed over his views of life it arose from the thought of the multitudes of human beings to whom the sweet influences of religion had never been disclosed. His expositions of the life beyond the grave were most bright and cheering, as also were the expressions of confidence with which he himself looked forward to that life. On the last

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occasion of his appearing in the pulpit there was an affecting reference to the feelings of one whose declining health seemed to intimate that he for the last time saw the revival of nature in the opening spring. While his hearers sympathised in the allusion, and marked the emotion which for a moment stayed his utterance, they knew not the strong will by which that emotion was checked. Even then nature was nearly exhausted. She responded, however, to the efforts of the preacher, and enabled him to complete that which proved to be his last pulpit service. As the fifth morning from that Sunday spread its brightness over the earth the springs of his life ceased to flow—the silver cord was loosed—the pitcher broken at the fountain. It was a gentle transition, of short duration and perceptible, perhaps, to himself only for a moment—

> **Like a shadow, thrown**
> **Softly and gently from a passing cloud,**
> **Death fell upon him.**

Mr. Robberds died April 21st, 1854. Throughout his ministerial career he retained the affections of his congregation. They who were old when he was young, and the generation which rose up as his years advanced, were alike interested in his discourses. In social life his suavity, goodness, and constant pleasantries were very observable. In his sacred office his deep spirit of devotion—his earnest expressions of thankfulness for life's many blessings, and his warmth in the inculcation of Christian truth and duty, were prominent characteristics. He retained his popularity with his congregation through the whole course of his ministry, and they showed their sense of his services at one time by the presentation to him of one thousand guineas, and at another by the gift of a smaller amount.

To his pastoral duties Mr. Robberds added during many years the labours of tuition, and when the College at York was removed to Manchester, in 1840, he accepted the Professorship of Pastoral Theology and of the Hebrew and Syriac Languages.

CHAPTER XVI.

MINISTRY OF JOHN HUGH WORTHINGTON, WILLIAM GASKELL, JAMES PANTON HAM.

MR. WORTHINGTON was chosen to succeed Mr. Grundy while yet a student at the College at York, and commenced his ministerial career as co-pastor with Mr. Robberds in July, 1825. He was but a passing guest among his people—a sojourner for a very brief space preparatory to his entering upon the services of a temple not made with hands, eternal as the heavens. Scarce eighteen months had elapsed before declining health warned him of a coming change. He sought the soothings of parental affection, and in his father's house, in the chamber of his childhood, he shortly afterwards died (July 4th, 1827) at the early age of twenty-four years. Looking at his character and his earnest devotion to the duties of his profession—looking also at his early death—we may instance him as one who not simply "allured to brighter worlds but led the way."

The Rev. William Gaskell was chosen as Mr. Worthington's successor in 1828, and his ministry still continues.

The Rev. James Panton Ham, who had been educated at Lady Huntingdon's College at Cheshunt, and who for a few years was pastor of a congregation at Bristol, and subsequently became a Unitarian, was elected to succeed Mr. Robberds, and entered upon the duties of his ministry October 8th, 1855. Soon after his settlement in Manchester a suggestion was made by Mr. James Heywood, at the Annual Meeting of the Manchester Botanical and Horticultural Society, that the gardens should be open to the

THE REV. JAMES PANTON HAM.

proprietors on Sunday afternoons, from half-past two o'clock to dusk. An interest was raised in the subject far beyond that attached to the management of the gardens. It produced a discussion on the general question as to the opening of public gardens, museums, and libraries on the Sunday. The advocates for the opening asked it not as a privilege, but as a right of which they had been deprived by a section of the community who had thrown its pall over nature once a week. Mr. Ham added his contribution to the literature of the subject by preaching a sermon on the Christian Sunday, in which he referred to the views of Jesus Christ as to the Jewish Sabbath and to the anti-Scriptural and anti-Christian character of the Sabbatarian spirit. The sermon was in perfect unison with the convictions and sympathies of his hearers, and at their request he published it. Mr. Ham remained in Manchester between three and four years, when he accepted an invitation to succeed Mr. Madge as minister of the congregation assembling in Essex Street, London. He preached his farewell sermon in Cross Street Chapel March 27th, 1859. His genial temper and agreeable bearing made him very popular, especially with the younger part of his hearers. The intelligence of his intention to remove to London was received with regret. He drew large congregations, and had before him the prospect of a successful ministry if he had remained in Manchester. The society was in a state of great prosperity: there was scarcely a sitting to be let, and the services were attended by ardent worshippers. He regarded London as a wider sphere of usefulness, which, however, the result scarcely seemed to realise.

CHAPTER XVII.

THE CHAPEL, THE LIBRARY, CHAPEL ROOM, AND BURIAL GROUND.

SOME special reference should be made to the Chapel as a venerable place of worship. Within and around it repose the ashes of the early Nonconforming confessors, of men who fought in the foremost ranks of civil and religious liberty, who were prepared to resist oppression, to encourage liberal institutions, to advance the progress of knowledge, and to exalt the dignity of human nature.

Within its plain brick walls are objects of more than passing interest. There are its massive galleries and pews of oak which have grown black with age; a pulpit, also, which tradition says was intended for St. Ann's Church, but rejected on account of its cost. It is remarkable for its general design, for its carving, and for the mosaic work on its panels, radiating from a common centre in imitation of streams of light.

Some notice is also due to the antique chandeliers, on the large centre one of which is an inscription of its being the gift of Thomas Butterworth in 1737. The pulpit Bible is a fine specimen of typography. It was the bequest of Mrs. Anne Bayley, and has inside its cover an extract from her will, which tells how she had it from Mrs. Trafford, and bequeathed it for the use of that congregation, of which she was a member all her life. The same benevolent lady was the donor also of a portion of the communion plate, another portion being the gift and bearing the name and crest[1] of

[1] Out of a mural coronet a stag's head.

that Nathaniel Gaskell who was one of the founders of the Chapel. These offerings tell of worshippers who set a high estimate on their faith, and were grateful for the religious impressions they received in that House of Prayer.

At the back of the Chapel, looking upon the burial yard, is a building on the front ground floor of which is the chapel library, and above it a large room which in early times was often used for congregational purposes. The school, which has been alluded to as attached to the Chapel, was conducted in these rooms. The larger room was for upwards of 50 years the place of meeting of the Manchester Literary Society, which reckoned among its members many who were afterwards distinguished members of the community. It became a school of oratory in the discussion of subjects previously submitted, and of which each member had notice. There were many among its members who attained high rank and distinction. From the rich roll of names may be selected those of Richard Potter, afterwards M.P. for Wigan; John Holker, afterwards Q.C., and M.P. for Preston, Attorney-General, and a Judge of the Court of Appeal; Joseph Pollock, afterwards a County Court Judge; Joshua Fielden, afterwards M.P. for one of the divisions of the West Riding of the county of York; Richard Cobden, the Anti-corn Law Reformer, England's great patriot; Benjamin Armitage, afterwards M.P. for Salford; and Edward W. Watkin, afterwards M.P. and Bart.; also William Romaine Callender, Jacob Bright, and John Slagg, all members of Parliament for Manchester.

DISSENTING ACADEMIES

FOR EDUCATING YOUNG MEN FOR THE MINISTRY AND THE PART TAKEN IN SUCH WORK BY MESSRS. CHORLTON AND CONINGHAM.

THE National Universities having been practically closed against the Nonconformists, it was necessary that some provision should be made for the education of their young men. The Rev. Richard Frankland of Christ's College, Cambridge, who had been ejected from Bishop Auckland, opened the first academy for such students in his own house at Rathmell near Settle. A list is preserved of the names of three hundred young men who were educated by him there, and at other places to which he found it requisite to remove. Several years elapsed after the completion of the education of his earlier pupils before any provision was made for their formal admission into the ministry. Mr. Oliver Heywood states[1] that Mr. Frankland had spoken to him on the subject, which he describes as solemn and weighty. After much deliberation, ordination was decided upon as the best mode of testing the fitness of candidates for the ministry and impressing them with the solemnity of the work in which they were about to engage. In this way, in those troubled times, by academical instruction and ordination, in the course of which the candidates were examined and made confession of the views with which they sought the ministerial office, the educated and conscientious class of men was provided who filled the pulpits of the Nonconforming congregations.

[1] Diary, July, 1678.

The Revs. John Chorlton and Eliezer Birch were pupils of Mr. Frankland. There were many others who became ministers and resided in the districts about Manchester. Among them are found the names of Clegg, Angier, Jollie, Finch, Eaton, Harrison, Gamaliel Jones, Naylor, Heywood, and Mort. An interesting account written by one of his pupils has been preserved of the mode in which Mr. Frankland's academy was conducted. "The method observed in the "academy was this:—The whole of the family was called "to prayer exactly at seven in the morning, summer and "winter. About an hour after breakfast the several "classes, according to their seniority, were called into the "lecture-room and the tutor and his assistant continued "reading lectures to them till noon. After dinner, the stu- "dents who minded their business retired to their closets till "six at night and were then called to prayer. After supper "the most diligent and studious met, eight or ten in a cham- "ber, to confer about their reading and any difficulties they "had met with in it, and one of them prayed before they "parted. On Thursdays and Saturdays the students ex- "hibited theses on such subjects as were given them, and "disputed in public on such questions as the tutor appointed. "On that night, after supper, they had often disputations in "their chambers on such questions as they agreed to debate. "On Saturdays, before the evening prayers, one read in pub- "lic what was called an analysis or methodical and critical "dissertation on some verses of a Psalm or some chapter of "the New Testament; but this was not expected from any "in their first year. After supper, on that night, they met "in their chambers to confer on some practical subject and "concluded with prayer which each performed in his turn, "but only one of a night."[1]

Mr. Frankland gave offence by educating young men for the ministry. A letter of his is preserved in Ralph Thoresby's Correspondence, i., 176, from which we learn that sympathy

[1] A short account of the life and character of the Rev. John Ashe, by James Clegg, M.D., p. 55.

existed towards him and his work in high places, and that there was a secret influence which greatly shielded him from persecution. The letter gives an account of two interviews he had with the Archbishop of York (Sharp), one at Skipton, at which he describes the Archbishop as hot and resolved not to suffer such work to be done as he was doing, to which Mr. Frankland responded that there was work for the Archbishop to do of far more importance—that his severity should begin at home with those of his clergy, whose lives were a reproach to religion, and that he should bring about a union among good men, though differing about such poor and trivial things as ceremonies. The end was that the Archbishop did much yield to what Mr. Frankland had said. At another conference, at Bishopthorpe, the Archbishop declined to enter into debate upon the point at issue, though Mr. Frankland attempted it, yet he was courteous and pressed Mr. Frankland to dine with him, offering to send for his daughter to join them, whom he had left at the inn. Mr. Frankland excused his acceptance of the invitation but viewed the library, had a pipe of tobacco and sherry with the Archbishop, and again entered into free discourse with him, telling him he had been grossly abused by his clergy bringing improper persons to be confirmed. The Archbishop inquired how such abuse could be remedied, to which Mr. Frankland gave his best advice. The Archbishop then read a petition which had been presented by several of the clergy against Mr. Frankland to which he said he gave little regard, and told Mr. Frankland that he had great friends in London whom he knew.

On Mr. Frankland's death, in 1695, Mr. Chorlton preached his funeral sermon and continued the education of several of his pupils. In a letter dated March 24th, 1703, and addressed by the Rev. Matthew Henry to Ralph Thoresby,[1] Mr. Henry writes that Mr. Chorlton was presented at the then last summer assizes for teaching a Public Academy,

[1] Thoresby's Correspondence, 1832, i., 440.

but through the favour of some not known the prosecution that assize was let fall. The hostility thus shown interfered with his work of tuition but he did not discontinue it. When Mr. James Coningham was elected to be co-pastor with him of Newcome's large congregation, he joined Mr. Chorlton in the instruction of candidates for the ministry, but after Mr. Chorlton's death, which occurred prematurely, he was prosecuted for keeping an Academy and it was broken up. There has been no authentic list preserved of the young men who were educated at Manchester during this period, extending from 1696 to 1712. A few names have been collected as follows:

John Lomax, March 21st, 1698.

Reginald Tetlow, February 18th, 1699.

He was ordained at Warrington and settled as a minister at Rainford.

Jonathan Nightingale, February 20th, 1699.

James Clegg, M.D., March 16th, 1699. (*See* No. 77.)

An account of this student is given in the biographical notice of his grandson, Ashworth Clegg, who was a Trustee of the Chapel (No. 77).

Richard Chorley, March 16th, 1699.

He became minister of a congregation at Framlington.

Richard Kay, March 16th, 1699.

Samuel Audland, March 16th, 1699.

William Pendlebury, April 6th, 1699.

John Walmesley, April 15th, 1699.

William Wolstenholme, April 19th, 1699.

John Cooper, May 15th, 1699.

Joseph Crompton, May 17th, 1699.

John Crompton, May 27th, 1699.

He was minister at Walpole for upwards of fifty years.

James Brownlow, May 29th, 1699.

He was settled at Hindley as a minister.

John Grace, May 30th, 1699.

He exercised his ministry at Clapham.

Edmund Howarth, June 6th, 1699.

Richard Rigby, June 24th, 1699.

John Atkinson, June 26th, 1699.

Alexander Stephenson, July 6th, 1699. (The end of Mr. Chorlton's list.)

Samuel Bourn.

He was settled, among other places, at Birmingham. He had two sons in the ministry. His descendants in the female line married into the families of Darbishire (see No. 116 in list of Trustees), Jones (No. 71), Martineau, and Tagart.

Thomas Dixon.

He was minister at Bolton and is described as M.A. and M.D. A high character is given to him in the *Rise and Progress of Nonconformity in Bolton*, by the Rev. Franklin Baker.

Thomas Holland.

He was settled at Wem and was father of the Rev. Philip Holland of Bolton.

—— Kirby.

—— Harrop.

Peter Walkden.

He became the minister of two small dissenting congregations at Newton-in-Bowland and Hesketh Lane near Chipping, both in the north of the county of Lancaster. Portions of his Diary have been edited and published by Mr. Wm. Dobson of Preston and exhibit a curious picture of the life of a minister in olden times in a poor and sparsely inhabited agricultural district.

Thomas Cartwright.

—— Venables.

Mr. Venables was settled at Oswestry as minister of a dissenting congregation.

Benjamin Mather.

He was settled at Darwen as a minister.

John Turner.

He has been already referred to as having headed the able-bodied members of his congregation at Preston in opposing the rebels in 1715 (see ante p. 23). He was the immediate ancestor of several distinguished ministers, of Mr. James Aspinall Turner (No. 133), and of the wife of the Rev. John Gooch Robberds.

Between this time and the establishment of the Academy at Warrington there were fifty Nonconforming Divines in various parts of England who kept academies in which young men were prepared for the ministry. People of rank and learning showed their appreciation of these academies by sending their sons to them to be educated. There were the eldest sons of peers, a future Lord Chief Justice, a future Master of the Rolls, several Members of Parliament, a future Bishop, and two or three Archbishops. One of them, Thomas Secker, after spending four years at one of the academies, offered himself as a candidate to a small society of Dissenters at Bolsover. Not being accepted, he thought of entering the medical profession and obtained the degree of M.D.; but, instead of practising, he entered Exeter College, Oxford, was admitted in due time to Deacon's Orders, and advanced by a rapid progression until he became Archbishop of Canterbury.[1] The Academy at Warrington and its successor, the College at Manchester afterwards removed to York, seemed to satisfy the requirements of the Unitarian body. They left their students and professors unpledged to any theological conclusion, and they kept up a high standard of scholarship among the ministers. Of the Warrington students there were four who became ministers in Manchester, and three who became tutors of the Academy which was afterwards established in Manchester. These academies were liberally supported by the members of the Cross Street congregation and many of the trustees of the Chapel were indebted to them for their education.

[1] *History of Chesterfield*, p. 119.

DAME JANE MERIEL MOSLEY.

THIS lady took an active part in the establishment of Nonconformity in Manchester. Strong feelings of friendship and respect existed between her and Mr. Newcome. She gave a sum of money, as has been already stated, for the poor of the Chapel. She was the daughter of Richard Saltonstall of Huntwick near Halifax in the county of York, and Muriel daughter of Brampton Gurdon of Asson in the county of Suffolk. Their common ancestor was Gilbert Saltonstall of Halifax, whose younger son, Sir Richard Saltonstall, became Lord Mayor of London in 1597.[1] She married Edward the second son of Oswald Mosley of Ancoats. He was born in 1618, had been educated as a barrister and was appointed in 1652 one of the Commissioners for the Administration of Justice in Scotland, which office he continued to exercise under the Protectorate of Oliver Cromwell. Upon the Restoration the commission was superseded, and he went to Ireland, where he continued to fill the office of judge till 1665, when his cousin, Sir Edward Mosley, Bart., who had devised to him large estates, including the manor of Manchester, died. As might be expected from one who was on terms of intimacy with Mr. Newcome, he was a friend of civil and religious liberty and viewed the revolution of 1688 with sincere satisfaction. He was knighted at Whitehall in 1689, and died in 1695, in the 77th year of his age. He bequeathed a legacy of £20 to Mr. Newcome. His daughter Ann married Sir John Bland, Baronet, of Kippax Park, on 31st March, 1685, who died in 1712, leaving issue,

[1] Whitaker's *Ducatus Leod.*, p. 236. Baker's *Northamptonshire*, i., 526.

which became extinct in the male line. The family was afterwards represented by female descendants, one branch of which has assumed the name of Bland. Dame Mosley's father and mother resided in Manchester and were warm supporters of Mr. Newcome, who often refers to them in his Autobiography. Under July 19th, 1667, he writes, "We were at Hulme and "had some precious opportunities in duties and sweet society "with Mr. Saltonstall and his precious wife," and again, April 16th, 1688, "called at Hulme and saw my dear friend "Mrs. Saltonstall very weak. Prayed with her and thought "it more than probable that I should not see her again in "this world and yet I returned, April 21st, and found her "alive. She said a deal to me but I could not understand "her. But I prayed with her and she died that night. "Buried at Didsbury, April 25th." There is a further record under May 2nd, 1694, "I went with our good friend "Mr. Saltonstall to his grave at Didsbury. May 13th, I "preached Mr. Saltonstall's funeral sermon on Gen. xxv., 8." These interments at Didsbury were consequent upon the residence of the Mosley family at Hough End Hall, in Withington, in which the Church of Didsbury is situate. Sir Edward Mosley was lord of the manor of Withington, and owner of the advowson. One of the family possessed land there so early as the year 1465. The names of Sir Edward Mosley, the first baronet, Sir Edward, the husband of Dame Jane Meriel Mosley and Dame Ann Bland, her daughter, appear among the givers of land and money for charitable purposes in Didsbury. There is an account in the introduction to the *Notitia Cestriensis*, edited by the Rev. Canon Raines, of a pertinacious dispute between Bishop Gastrell and Lady Ann Bland, which arose out of the connection of the family with this preferment. This Dame Ann Bland was at one period of her life a Presbyterian. Mr. Newcome, in his Diary under date of April 18th, 1689, writes that he was at Ancoats at a day of prayer, and again, April 30th, "We were a few together on Lady Bland's account, who was near her time." Her grandfather, Oswald Mosley of Ancoats, had been a zealous

Presbyterian. His three daughters had married Presbyterians, two of whom were ministers,[1] and from the issue of the third there sprung several generations of steady supporters of the Dissenting interest in Manchester. Mr. John Chorlton dedicated to Lady Meriel Mosley the funeral sermon he had preached on the death of Mr. Newcome, in which he speaks of her long and intimate acquaintance with Mr. Newcome, the relation in which he stood to her, together with many gracious expressions of kindness to his person and family. She died July 8th, 1697.

[1] Revs. Thomas Case and John Angier.

THE LORDS WILLOUGHBY DE PARHAM.

THERE was a close intimacy between Hugh Lord Willoughby of Parham and the Manchester Nonconformists. His father, the eleventh Baron, married Eleanor, daughter of Hugh Whittle of Horwich near Bolton. He succeeded to the title in 1692 as the twelfth Baron, and married Honora, daughter of Lord Leigh of Stoneleigh, and widow of Sir William Egerton of Worsley. To this marriage may be attributed his connection with Manchester. He made the Old Hall at Worsley his place of abode. He was on intimate terms with Mr. Newcome, who, in his Autobiography, writes Sept. 7, 1693:—"We went to welcome Lord Willoughby "to house and stayed till after eight in much freedom and "parted with a psalm and prayer." There are other entries which show that the divine was scarcely satisfied with the conduct of the baron; he writes of being troubled about him, speaking freely to him, and hoping it may do him good, and adds that this was taken as he could desire. Lord Willoughby was a conscientious Nonconformist. "Exemplary piety and zeal for our holy religion" were ascribed to him by H. Ashurst, in his dedication to him of the *Memoirs of Nathaniel Heywood*, by his brother, Oliver Heywood. Oliver Heywood visited him on occasion of his preaching at Eccles. Mr. John Chorlton in 1696 dedicated to him a small volume of sermons he was editing entitled *Invisible Realities*, and written by the Rev. Henry Pendlebury, then lately deceased, in which he states that the favourable aspect his lordship afforded the living ministers of Christ encouraged him to address to him those worthy remains of a minister then with God. In 1705 the Rev. James Coningham dedicated to him

the funeral sermon he had preached on occasion of the death of the Rev. John Chorlton. He died in 1730, aged 77 years. The principle of Nonconformity continued to have strong hold of the family. Hugh, the fifteenth Baron Willoughby, resided at Shaw Place, between Chorley and Rivington, and attended the services at the Rivington Chapel, in which there is still a canopied seat which was occupied by him. His lordship was a man of great acquirements, which were generally recognised and produced for him public distinction. He was Chairman of the Committee of the House of Peers, President of the Society of Antiquaries, Vice-President of the Royal Society and of the Society of Arts. He was the first President of the Warrington Academy and remained so till his death in 1765, aged 51 years. Dr. Percival dedicated the second part of a *Father's Instructions* to the memory of this Lord Willoughby and described him as a nobleman who united in his character the wisdom of the senator with the learning of a philosopher, the talents for active and the virtues of contemplative life. He further described him as a lamented counsellor, benefactor, and friend. His lordship was never married. On his death the peerage went to the descendants of a brother older than the brother from whom the lords descended who are the subject of this notice, several of the sons of the elder brother having slept over their right and made no claim to the dignity. There is a very long inscription on a large flat stone, which is fixed against the wall on one side of the pulpit in Rivington Chapel, in which the memories of five Barons Willoughby and other members of the family are perpetuated.

TRUSTEES OF THE CHAPEL,

1693–1854.

THE following is an account of all the Trustees of the Chapel, from its erection until 1854. The first four names are those of the persons who appear as the purchasers, in 1693, of the land on which the Chapel was built. Three of them became Trustees in 1713. The dates of the successive Trust Deeds and the number of Trustees are as follow:—

1713. 22 Trustees.
1732. 24 Trustees, 13 being on the previous Trust, and 11 newly elected.
1746. 26 Trustees—12 old Trustees and 14 new ones.
1778. 20 Trustees—5 old and 15 new.
1782. 26 Trustees—16 old and 10 new.
1802. 37 Trustees—11 old and 26 new.
1809. 45 Trustees—30 old and 15 new.
1821. 37 Trustees—25 old and 10 new.
1828. 40 Trustees—27 old and 13 new.
1840. 34 Trustees—15 old and 19 new.
1854. 30 Trustees—13 old and 17 new.

The names are arranged in order as they appear on the Trust Deeds. The dates of the Trusts under which each Trustee acted are appended to his name. Retiring Trustees were parties to some of these Deeds for the purpose of conveying the interest in the Chapel property which was vested in them to the continuing and newly appointed Trustees.

1693.

1. NATHANIEL GASKELL, gentleman (1713),

was a member of an old Manchester family of high local standing. An ancestor had purchased an estate at Clifton in the parish of Eccles, on which there was a handsome mansion where successive members of the Gaskell family resided. They were friends of Mr. Newcome and attended the services

of his Barn Chapel. A great portion of the communion plate at present in use at Cross Street Chapel was the gift of this Trustee and bears his name. He also gave £50, and ordered the interest to be paid to the poor of the Chapel, and £4 per annum for teaching poor children to read the Bible. He was the son of Daniel Gaskell of Clifton Hall, and Grace the daughter of Peter Holt of Bridge Hall, Bury. He married, as his second wife, Sarah daughter of J. Wilson, by whom he had two daughters, one of whom, Sarah, became the wife of Hugh Sempill afterwards Lord Sempill, and was the mother of John the 12th Lord Sempill; and the other daughter, Rebecca, became the wife of Richard Clive of Styche, and was the mother of Lord Clive the hero of Plassy and ancestor of the Earls of Powis. Mr. Gaskell died November 20th, 1716, aged 63 years, and was buried in the Collegiate Church, where a brass plate was fixed to the wall recording the interment of himself and his wives.

2. THOMAS BUTTERWORTH, woollen draper (1713).

He married Ann the only child of John Crowther and Mary daughter of Oswald Mosley of Ancoats. He died September 21st, 1715, aged 63 years, and was buried in the Chapel. His widow gave the sum of £500 to Trustees and directed the interest to be applied in binding poor Protestant children apprentice. She died in 1736, aged 87 years, and was buried in the Chapel.

3. ANDREW WYKE, haberdasher.

This name occurs at an early period in Manchester history. Thomas Wyke was, in 1351, presented to the Rectory of Manchester, but of him little is known. Oliver Heywood records in his Diary that he dined with Mr. Chorlton at Mr. Wyke's June 5th, 1696. He and Mr. Pinkerton were selected by the congregation, on the death of Mr. Newcome, to be the bearers to Oliver Heywood of an invitation to become their minister in connection with Mr. Chorlton. Mr. Wyke's name does not appear on the Deed of 1713 declaring the Trusts of the Chapel, so that he was then dead.

4. THOMAS WARBURTON, tanner (1713).

He was buried in the Chapel. His name is legible on the gravestone, but not the date of his death nor his age.

1713.

5. JOHN DIGGLES, linen draper (1713).

There are frequent references to the Diggles family in Newcome's Diary and Autobiography. Three of the name signed the memorandum of his election as Minister of the Parish Church of Manchester, in succession to Mr. Hollinworth, December 5th, 1656. This Trustee was the son of Robert Diggles of Manchester and Dorothy his wife, daughter of Thomas Sandiford. He was buried January 9th, 1722.

6. RICHARD TAYLOR, merchant (1713, 1732),

was the son of Richard and Judith Taylor of Kirkmanshulme. He married Eleanor, daughter of Captain James Buckley of Whitefield in the township of Crompton, and widow of James Taylor of Gorton. He gave the sum of £300 to Trustees to invest and apply the income in the education of poor children in the school then lately erected near the Meeting House of the Protestant Dissenters in Manchester, or such other charitable use as his Trustees should think proper; and also the sum of £100 to Trustees to invest and apply the income towards instructing poor children in the township of Gorton. He died in 1737.

7. MICHAEL FLITCROFT, gentleman (1713).

He was a member of an old Lancashire family. The name is variously spelt Fleetecroft, Fleetcroft, Fleatcroft, and Fleitcroft. Between the years 1641 and 1650 Robert Fleitcroft was Constable of Manchester. He was one of the parishioners who signed the memorandum of election of Mr. Newcome to succeed Mr. Hollinworth, December 5th, 1656, as one of the ministers of the Parish Church in Manchester. Under date of 13th August, 1661, Mr. Newcome makes an entry in his

Diary of having been to see Mr. Robert Fleitcroft, who was sick; and, December 26th, 1684, he refers to his having dined that day with Mr. Flitcroft, where they had good company and good discourse. This would be a son of the constable, most likely Michael, the father of Michael and Lichford, the Trustees of the Chapel, who had married a Miss Lichford,[1] after whom he named his second son Lichford Flitcroft, whose name appears as a subscriber to the school connected with the Chapel from the year 1734 to 1764. He succeeded in 1710 under the will of his uncle Robert Lichford, to the estate of Lichford, near Blackley, which his uncle had purchased in 1676. Mr. Lichford Flitcroft died without issue and devised his estates by will, bearing date June 4th, 1760, to his nephews Peter and Seth Flitcroft, of Farnworth, near Bolton (see No. 25).

8. JOHN STOCK, of Salford, gentleman (1713, 1732).

This Trustee was a member of a Middleton family. He was the owner of the Ordsall estate and resided at Ordsall Hall. Sir Edward Stanley, afterwards Earl of Derby, was one of the executors of his will. A mural tablet in the Chapel records his death November 28th, 1732. Upon the tablet there is a coat-of-arms: Azure a cross flory gules. There is a stone upon the floor of the Chapel which records the deaths of several members of his family. The late Mr. John Stock Turner Green, who was appointed in 1847 the County Court Judge for the Bury, Rochdale, and Oldham district, was a member of this family. The Greens were among the earliest supporters of the Chapel. Interments of members of the family in the Chapel yard range from 1719 to 1837, when John Stock Green was interred, aged 80 years. This would, no doubt, be a near relative of the judge. John Stock, the son of this Trustee, who was the owner of the Ordsall estate in succession to his father, directed in his will that he should be buried in the Birch or Radcliffe Chapel, in

[1] Lich is Saxon for corpse—Lichford may mean a ford where some one was drowned, or a ford over which bodies were carried to the churchyard.

the Collegiate Church. The execution of this direction has been recently verified. In excavating in the choir of the Cathedral, which was the burial place of the Radcliffes, February 17th, 1872, a coffin of oak was met with having upon the brass plate the inscription, "John Stock, Gent., Obiit 13 Aug., 1755, Æt. 46."

The first purchaser of Ordsall Hall and estate, on its disposal by the Radcliffe family, was Samuel Birch. From an entry in Mr. Newcome's Diary, April 3rd, 1663, it would seem that he had then recently purchased it and had removed there from Ardwick. Newcome thus writes:—"It "raining, we had thought not to have gone to Ordsall, but "old Captain Birch called, and we did go and saw the house "and the library. I saw, methinks, the great vanity of the "world; that, not only the house, but all the furniture, pic-"tures, books, and letters, should come into the hands of "another." This complete abandonment of Ordsall tells a sorrowful story of the decadence of the ancient family of Radcliffe. This Birch family was Presbyterian and on friendly terms with Newcome. On the death of Samuel Birch, his son, Colonel John Birch, succeeded to the ownership of Ordsall. He is described by Blome in 1673 as of Ordsall. He died in 1690 and the estate was then sold and purchased by Mr. Stock, this Trustee. The ownership of the estate by the Birch family makes the direction in the will of John Stock, the son, to be buried in the Birch or Radcliffe Chapel intelligible. This Chapel forms that portion of the Cathedral which is situate between the south porch and the Trafford Chapel.

9. JOHN HOLBROOK, apothecary (1713, 1732),

was the son of John Holbrook and Mary his wife, daughter of John Gisborne of Derby. John Holbrook, the father, signed the invitation on November 18th, 1656, to Newcome to come to Manchester so that the people might hear him preach. He was boroughreeve in 1672, and his burial on July 2nd, 1682, is noted by Newcome in his Autobiography. The family was of some mark in Manchester. In 1654 Edward Holbrooke

was an esquire and a Justice of the Peace, before whom marriage contracts were entered into. The uncle of this Trustee was the Rev. Richard Holbrook, M.A., of Trinity College, Cambridge, who was ejected from Salford. He married Elizabeth, daughter of the Rev. Richard Heyrick, M.A., the Warden of Manchester. He practised as a physician after his ejectment, and when the days of toleration came he obtained a licence for his house for Presbyterian worship.

10. JOHN FINCH, merchant (1713, 1732).

He was described in the renewed Trust Deed of 1732 as of Newcroft within Urmston. He was a son of the Rev. Henry Finch who was ejected from Walton, and afterwards became the minister of Platt Chapel.[1]

11. RICHARD BEALEY, linen draper (1713, 1732).

There is no evidence whereby to identify this Trustee. The family of Bealey has for a long time been associated with the trade of Manchester. It has possessed large bleaching works at Radcliffe. One branch of the family joined the Wesleyan Methodists. The Rev. Joseph Bealey was of another branch. He was born at Radcliffe, and succeeded Dr. Barnes as the minister of the Chapel at Cockey Moor, and on Dr. Barnes's death he preached a funeral sermon, which was printed and published. His daughter married the Rev. James Whitehead, who succeeded him in the ministry at Cockey Moor, and was the father of the present Rev. James Thornely Whitehead of Lower Clapton, London.

12. JOHN EVANS, dyer (1713, 1732).

The name of Evans often occurs in Newcome's Diary and Autobiography. Thomas Evans was one of those who signed the memorandum of election of Henry Newcome to be the minister of God's word at Manchester in place of Mr. Richard

[1] Mr. Finch, the ejected minister, brought up a large family by keeping a school in Manchester. *History of the Octagon Chapel, Norwich*, p. 15.

Hollinworth deceased. Newcome records having preached a funeral sermon for Thomas Evans's daughter. This Trustee married Elizabeth, daughter of Robert and Dorothy Diggles, before-named (see No. 5). He joined with another member of the congregation in the erection of a gallery in the Chapel. John Diggles in his will, dated 1719, gives a small legacy to his brother-in-law, John Evans. Legacies are left by James Diggles to his kinsman, Thomas Evans, whom he appoints one of his executors and guardians of his children, and by John Diggles to Richard Evans. This Trustee was buried in the Chapel yard June 3rd, 1734, aged 75 years. His wife was buried there, July 30th, 1705.

13. THOMAS BUTTERWORTH the younger, gentleman (1713, 1732),

was the son of Thomas Butterworth (see No. 2). His residence was at the corner of Saint Ann's Square, where the Manchester and Salford Branch Bank now is. He married Frances, daughter of Sir Robert Dukinfield and his second wife, Susannah, daughter of Robert Thomson, of Culpho, in the county of Suffolk, and niece of Lord Haversham. He gave £100 to the poor of the Chapel, and a sum of money for the education of Dissenting ministers. He also gave to the Chapel the large brass chandeliers which still hang in it. He died December 15th, 1745, aged 62 years, and was buried in the Chapel. His wife died March 12th, 1740, aged 57 years, and was also buried there.

14. JAMES TAYLOR, merchant (1713),

was the son of James Taylor, of Gorton, and Eleanor his wife, daughter of Capt. James Buckley before-named (No. 6). He married Elizabeth, daughter of Richard Percival, first of Liverpool and afterwards of Manchester, and Elizabeth, daughter of the Rev. John Tilsley, the ejected minister of Dean, near Bolton. He was buried at Cross Street Chapel, March 31st, 1724, aged 50 years. His wife survived him and was buried there June 13th, 1755, aged 72 years.

15. EDWARD HOLBROOK, apothecary (1713, 1732, 1746), was a son of John Holbrook (see No. 9). He married Anne Gaskell, June 10th, 1712.

16. ROBERT DIGGLES, of Liverpool, merchant (1713), was a son of Robert and Dorothy Diggles, and brother of John Diggles (see No. 5). He was buried in the Chapel, but the date of his death is obliterated from the stone placed over his grave.

17. JONATHAN LEES, chapman (1713, 1732), is described in the *Gentleman's Magazine* for 1799, pp. 347, 434, as coming from Park in the parish of Ashton-under-Lyne, where he was apprenticed to a tailor, and as subsequently engaging in the Manchester fustian and check trade and taking his old master, the tailor, as his servant. He was successful in business and in 1736 filled the office of Borough-reeve of Manchester. He died August 26th, 1746, aged 70 years, and was interred in the Chapel.

18. BENJAMIN NAYLOR, merchant (1713, 1732, 1746), was born in 1682. He was the son of the Rev. Peter Naylor, who was ejected from West Houghton, in the county of Lancaster, and Mary his wife, daughter and only child of Reginald Appleyard of Penistone in the county of York. He married, first, Mary daughter of George Lloyd of Manchester; and, secondly, Jane daughter of Richard Percival of Manchester, and granddaughter of John Tilsley, the ejected Vicar of Dean, whose wife was a niece of Humphrey Chetham, the founder of the College. Mr. Naylor was resident in Manchester at the time the Chapel was wrecked in 1715, and he thus wrote about it to a friend :—"We are all in a ferment here. Last "night they broke into our Dissenting Meeting House, and "pulled up every seat within it. I am in confusion of dis-"order myself, and cannot enlarge, only to subscribe myself "your real friend." Mr. Naylor in 1736 served the office of Constable of Manchester. He died May 28th, 1751, aged 69 years. He and his two wives were buried in the Chapel.

19. DANIEL WALKER, merchant (1713, 1732, 1746),

was the son of Thomas Walker, Master of the Grammar School at Stand. He married Elizabeth, daughter of James Milnes of Chesterfield, and Mary his wife, daughter of Michael Waterhouse of Pontefract. Several of his children were baptised at Cross Street Chapel. There is a gravestone in the Stand Chapel yard which records the burial there of several of his descendants.

20. JOHN TIPPING, tobacconist (1713).

Thomas Topping, or Tipping, for the name is spelt both ways in Newcome's Autobiography, was the minister's most intimate and trusted friend. This Trustee was the son of Samuel Tipping and Constance, daughter of Adam Byrom. He was not a party to the deed of renewal of the Chapel Trust of 1732, so that he died before that time.

21. JAMES GRANTHAM, barber (1713).

Edmund Harrold, the Manchester wig maker, records in his Diary, which has been printed in the Manchester Collectanea of the Chetham Society, p. 203, his having read his discourse on Friendship to Mr. Throp in Grantham's shop. This was July 19th, 1714.

22. JOSEPH JOLLEY, chapman (1713, 1732).

The name of Jolly is of frequent occurrence in Newcome's Diary and Autobiography. He refers to the death of John Jolly and his preaching a funeral sermon for him, to another of the same name who was a minister, and to old Mr. Jolly, who was 91 years of age, and sent for Newcome to pray for him. When he goes with his grandson James to Attercliffe, he writes that it was to settle him under the tuition of Mr. Jolly, meaning Timothy Jollie. These incidents were not long anterior to 1694 when the Chapel was opened, so that Joseph Jolley, who was appointed a Trustee in the first Deed of Trust in 1713, may be considered as a member of one of the Manchester families. His daughter Sarah became the wife of

Mr. George Oates of Leeds, by whom she had two daughters, Louisa, who was married to the Rev. William Wood of Leeds, and was the mother of the late George William Wood of Manchester, M.P.; and Sophia Caroline, who became the wife of Mr. Thomas Robinson of Manchester, hereafter named. He was buried in the Chapel yard April 24th, 1735, aged 52 years.

23. JOHN STOPFORD, chapman (1713, 1732).

The Rev. Joshua Stopford is often referred to by Newcome in his Diary and Autobiography. He was an active minister of the Church in Manchester in Presbyterian times and afterwards obtained ordination and had his share of Church preferment. Before his time there was a family of the same name in Manchester. In 1741 this Trustee, under the name of John Stockport, was Constable of Manchester, and in 1743 Boroughreeve. He signed the Trust Deed of 1732 as John Stockport.

1732.

24. ROBERT DUKINFIELD, esquire (1732, 1746),

was a younger son of Sir Robert Dukinfield, the first baronet (who was the eldest son of Colonel Dukinfield, the zealous Parliamentarian), by his second wife, Susannah, daughter of Robert Thomson of Culpho in the county of Suffolk, niece of Lord Haversham. He resided in Manchester. He married Anne, daughter and co-heiress of John Browne of Stockport. He was High Sheriff of the county of Lancaster in 1741, and died in May, 1748, aged 63 years. He and his wife were buried in the Cross Street Chapel yard.

25. LITCHFORD FLITCROFT, gentleman (1732, 1746).

This Trustee is noticed above (see No. 7).

26. DANIEL BAYLEY, gentleman (1732, 1746),

was the son of James Bayley of Manchester, and Sarah Kirk of Chester. James Bayley, the father, was seized by the rebels on their retreat from Derby to Manchester in 1745

and taken before Lord George Murray, one of the Young Pretender's principal officers, who released him conditionally on his undertaking to raise £2,500 in the course of the day, or surrender himself again a prisoner. He went to a coffee-house, where the principal gentlemen of the town were accustomed to meet, and it was arranged that he and Mr. Dickenson should give promissory notes, payable in three months, to such persons as would advance them money to meet the demand. This was done, and the £2,500 was paid within the specified time. This Trustee married Ann daughter of Thomas Butterworth, the younger, and Ann Crowther before-named (No. 2). He was a Deputy-Lieutenant for the county of Lancaster. His name was the first of those appended to the circular calling the first general meeting for the foundation of the Warrington Academy. He gave £100 to be held on the same Trusts as the £500 which had been given by his wife's grandmother, Ann Butterworth, for binding poor Protestant children apprentices. He died May 14th, 1764, and was buried in the Chapel, as also was his wife, who died many years afterwards. There are five graves containing members of his family in the Chapel and adjoining burial ground. There is a curious note about the burial of this Trustee in a communication to *Local Gleanings* relating to Lancashire and Cheshire, edited by J. P. Earwaker, i., 167, written, it is stated, on the authority of Mr. W. H. Bayley of Leamington. It is as follows: "Daniel Bayley, died on "May 14th, 1764, and was buried at his own express desire "in a vault he had made in Hart's Hill Meadow behind his "house, and over which his son, T. B. Bayley, erected a "monument. His widow went to reside in Manchester, in "her own house in St. Ann's Square, where she lived thirty-"one years, and died March 9th, 1796, aged 82. She was "buried with her husband, but both were subsequently "interred in the family vault, Eccles Church." It would be curious to trace this story to its origin, as both husband and wife are buried in Cross Street Chapel. The words on the stone are not "In memory of," &c., but "Here lie the remains of," &c.

27. JOHN RIGBY, chapman (1732, 1746),

came to Manchester from Chowbent, and resided in Ridgefield. He married Rebecca, seventh daughter of Joshua Crompton of Heaton, and afterwards of Pilkington Old Hall, and Susanna, his wife, daughter of Richard Nuthall of Walmersley near Bury. She died September 21st, 1732, aged 37 years. He married a second wife, whose Christian name of Ann has only been recorded. He was the purchaser of an estate at Oldfield near Altrincham, on which his descendants resided for several generations. He died Nov. 30th, 1760, aged 62 years. He and his two wives and their children were buried in the Chapel.

28. JOHN SMITH, merchant (1732, 1746).

This Trustee was one of the gentlemen who joined in raising a body of men to oppose the progress of the Young Pretender in 1745. There is a gravestone in the Chapel yard which records the death of John Smith, his son, on December 15th, 1800, aged 68 years.

29. ISAAC CLEGG, merchant (1732, 1746).

He married Sarah, daughter of James Greame, of Heath House, near Halifax[1]. When it became known that the Young Pretender had planned an invasion of England in 1745, the Presbyterians of Manchester were his most determined opponents. Among the most prominent were the Trustees of the Chapel. In the *Manchester Magazine* for October 15th, 1745, there is an advertisement that the Earl of Cholmondeley had granted to George Clarke of Stockport a commission to raise a company of men for His Majesty's service during the Rebellion; and that persons willing to enter themselves might repair to Peter Worsley of Platt, Mr. Isaac Clegg (the above-named Trustee), Mr. John Kenworthy, or Mr. John Smith of the Parsonage, Manchester,

[1] Northowram Register, p. 215.

where all proper encouragement would be given. All the four names are Presbyterians, and three of them were Trustees of the Chapel. Isaac Clegg died February 11th, 1770, aged 76 years, and was buried in the Chapel yard. His wife was buried in the same grave.

30. PETER ROSBOTHAM, merchant (1732, 1746).

This Trustee signed the deed as Peter Rasbotham, and this spelling of the name has been continued by his descendants. He is stated to have been of Scotch extraction. The family came into England after the battle of Flodden Field, and was settled successively at Ashton-in-Makerfield, Warrington and Manchester. In 1719 Peter Rasbotham married Hannah, one of the daughters and co-heiresses of John Dorning of Birch House near Bolton. By this marriage, this and other estates came into the hands of the Rasbothams. He died October 20th, 1762, aged 70 years, and was interred in the Chapel. One of the sons of this marriage was Mr. Dorning Rasbotham, who was an active magistrate and chairman of the quarter sessions. In 1779, when the working classes about Bolton were riotous, and bent upon the destruction of machinery, under the impression that it was depriving them of employment, he disseminated among them an address in which he exhibited the falseness of their views. In 1769 he served the office of High Sheriff of the county. Mr. Dorning Rasbotham made considerable collections towards a history of Lancashire, to which Mr. Baines has acknowledged having been greatly indebted. He died in 1791 and his character, as drawn by the Rev. Thomas Barnes, D.D., is inscribed on a mural tablet in the Parish Church of Dean. There is a portrait of him in Baines's *Lancashire*, iii., 44. His son became a Fellow of the Collegiate Church.

31. THOMAS TOUCHET, merchant (1732).

The Touchets were old friends of Mr. Newcome. In his Diary under date August 11th, 1662, there is an entry of his

going with his brother Machin to see Mr. Touchet with whom they stayed awhile. This would be an ancestor of the present Trustee. In the entry of the baptism of his daughter Mary he is described as of Deansgate, pinmaker. The Christian name of his wife is given on the gravestone over his and her remains as Mary. He is noticed in the *Daily Advertiser* of March 14th, 1745, as the most considerable merchant and manufacturer in Manchester—remarkable for great abilities and strict integrity, and for universal benevolence and usefulness to mankind. Mr. Thomas Heywood, who edited the portion of Newcome's Diary which was published by the Chetham Society, describes him as having a London establishment, and states that the Samuel Touchet referred to in *Junius* was of this family. This Trustee died March 10th, 1745, aged 66 years. He and his wife were buried in the Chapel.

32. ROBERT BIRCH, merchant (1732, 1746).

He was son of the Rev. Eliezer Birch, one of the ministers of the Chapel. He married Alice, daughter of Jonathan Lees of Manchester. He died January 3rd, 1762, aged 68 years. He and his wife and six children were buried under the vestry of the Chapel in a grave adjoining that of his father.

33. RICHARD TAYLOR, merchant (1732, 1746),

was the son of James Taylor before-named (see No. 14). He married Elizabeth, daughter of John Percival of Manchester. He served the office of Constable in 1743. He died December 8th, 1775, aged 75 years, and was buried in Cross Street Chapel in the grave where his wife had been laid four years previously.

34. MICHAEL ANGIER, merchant (1732).

This Trustee was a member of the family of the good John Angier of Denton between whom and Mr. Newcome there were most friendly relations. Bezaleel Angier was one of the witnesses of Mr. Newcome's will. When the Act of

Uniformity came into operation in 1662, Mr. Angier retained his living without complying with the terms of the Act. He remained the minister of Denton until his death, in 1677. Though he was not allowed to live altogether as peaceably as he could have desired, he was protected by the influential men of the district from the persecutions to which his Nonconformity exposed him. His moderation and faithful discharge of his duties procured for him the goodwill even of his adversaries.

1746.

35. JOHN TOUCHET, merchant (1746),

was the elder son of Thomas and Mary Touchet beforenamed (see No. 31), and was born in 1704. He married Sarah, only daughter of James Bayley and Sarah Kirk, of Chester. The house in which he resided in Deansgate forms one of the engravings upon Mr. Berry's map of the towns of Manchester and Salford in 1751. He died April 15th, 1767, aged 63 years, and was buried in the Chapel.

36. THOMAS TOUCHET, merchant (1746, 1778, 1782),

was the younger son of Thomas and Mary Touchet (No. 31). He was married three times. He died June 14th, 1786, aged 77 years, and was buried in the Chapel. His three wives lie in the same grave with him.

37. JOHN LEES, merchant (1746, 1778, 1782),

was the eldest son of Jonathan Lees (see No. 17). When the Academy at Warrington was founded Lord Willoughby de Parham was appointed president and Mr. John Lees vice-president. On the death of Lord Willoughby he was appointed president of the Academy. Dr. William Enfield, who was one of the tutors of the Academy, dedicated *The Speaker* to him. He married, as a second wife, Deborah, daughter of Charles Worsley of Platt, and in 1775 obtained the Royal licence to assume the surname and arms of Carill Worsley. The Carills were represented by the Worsleys.

A daughter of John Carill, Esq., of the Inner Temple, had been married to Thomas Serjeant of Stand, and their daughter, Clemence, became the wife of Charles Worsley and the mother of Deborah, the wife of John Lees. In 1759 Peter Worsley, the surviving son of Charles Worsley died. He was the last male descendant of the first marriage of Major-General Charles Worsley, M.P. for Manchester in the Protector's Parliament. On his death, Roger Worsley, the grandson of the Major-General by his second marriage with Dorothy, the daughter of Roger Kenyon of Parkhead near Whalley, became the male representative of the family. This line has been kept up in direct lineal male descent and was represented by the late Mr. Charles Worsley of Manchester, who had his pedigree enrolled in the College of Arms. It is given at page 68 of the History of the Ancient Chapel of Birch by the Rev. John Booker, vol. xlvii. of the Chetham Society's publications. Mr. Charles Worsley died April 15th, 1877, and his son, Charles Kenyon Worsley, is now the male representative of the Worsleys of Platt. It is said that Deborah Worsley adopted the son of her husband, John Lees (who had assumed her name), by Ruth, daughter of Robert Scholar, and this son, Thomas Carill Worsley, hereafter named, a total stranger in blood, thus succeeded to the inheritance of the Worsleys of Platt.

38. SAMUEL TAYLOR, linen draper (1746),

married Mary Baron of Bury. He died August 27th, 1774.

39. SAMUEL BAYLEY, linen draper (1746),

was the third surviving son of James and Sarah Bayley of Manchester, and brother of Daniel Bayley before-named (No. 26). He married for his first wife Esther, daughter of James and Esther Diggles of Booth Hall, and for his second wife Esther, daughter of Robert Hibbert (see No. 43). He died March 5th, 1778, aged 60 years. He and his first wife were buried in the Chapel.

40. JOHN DIGGLES, gentleman (1746, 1778),

was the only surviving son of James Diggles of Booth Hall near Blackley, and was of the same family as Robert Diggles before-named (No. 16). He was the brother of Esther Diggles who married Samuel Bayley. On his death, without issue, the Booth Hall estate went to Esther Bayley. He is described in the Deed of 1778 as of the city of London, Esquire. He died December 24th, 1781, aged 65 years.

41. JOHN TAYLOR, merchant (1746),

was son of James and Elizabeth Taylor (No. 14). He married Bathia, daughter of Captain Molyneux of Liverpool, a member of the Sefton family. He died June 28th, 1761, aged 52 years, and was buried at Cross Street Chapel. His wife, who survived him thirteen years, was buried in the same grave in October, 1774, aged 50 years.

42. ROBERT EVANS, linen draper (1746).

This Trustee died May 25th, 1752, and was interred in the Chapel, as were also his wife and several of his children.

43. ROBERT HIBBERT the elder, linen draper (1746).

He was born in 1684 and was the son of Robert Hibbert and Esther his wife, *née* Pendleton, both of Blackley. He married Margaret, daughter of Thomas Tetlow of Oldham, and resided at Stockfield House, near Oldham. He was Constable of Manchester in 1744. His name appears on the list of the grand jury prefixed to a sermon preached at the Lancaster Spring Assizes, 1757, by the High Sheriff's Chaplain, Abel Ward, Archdeacon of Chester and Rector of Saint Ann's Church, Manchester. Mr. Hibbert had several sons and four daughters. These were, Elizabeth, who married Nathaniel Philips, grandfather of the present M.P. for Bury; Sarah, who married Thomas Diggles of Booth Hall, Blackley; Esther, who as before stated (No. 39) was the second wife of Samuel Bayley, and Margaret, who married Samuel Robinson. He died April 15th, 1762, and was buried in Saint Ann's Church yard.

44. THOMAS KENWORTHY, linen draper (1746).
There are several gravestones in the Chapel yard bearing the name of Kenworthy. One is partially obliterated.

45. JOHN KENWORTHY, linen draper (1746).
This Trustee has already been referred to as having joined in the effort to raise a body of men in Manchester to oppose the advance of the Young Pretender in 1745. He died August 11th, 1759, aged 58 years, and was buried in the Chapel, as also were his wife and several of his children.

46. THOMAS TIPPING, the elder, linen draper (1746),
was the son of Samuel Tipping and Constance, daughter of Adam Byrom, and the brother of John Tipping before-named (No. 20). He was born March 25th, 1690, and married Martha, daughter of — Taylor, of Manchester. He served the office of Constable of Manchester in 1745, and Boroughreeve in 1758. He died in 1760.

47. SAMUEL KAY, doctor of physic (1746, 1778, 1782).
He was the son of Richard Kay of Chesham near Bury, and Mary his wife, daughter of Richard Thompson of Redivales near Bury. When the Manchester Infirmary was founded he was appointed its first physician. He was a man of great benevolence of character and took an active part in all measures for the public good. He was for several years the Chapel treasurer. He died, unmarried, February 23rd, 1784, aged 76 years.

48. BENJAMIN GASKELL, linen draper (1746, 1778),
was the son of Daniel Gaskell of Clifton Hall, and Sarah his wife, daughter of Richard Percival of Allerton near Liverpool. He was born September 12th, 1715, and married Mary, eldest daughter and co-heiress of John Milnes. He died September 21st, 1780, and was buried at Cross Street Chapel, his wife, who died March 17th in the same year, being buried there also.

THOMAS PERCIVAL, M.D., F.R.S.

1778.

49. THOMAS CARILL WORSLEY, esquire (1778, 1782, 1802), was the son of John Lees, who assumed the name and arms of Carill Worsley (see No. 37) and Ruth, the daughter of Robert Scholar of Rowsley in the county of Derby. He was educated at Warrington Academy. He married Elizabeth, the only child of James Norman of Winster in the county of Derby, and died in 1810, aged 71 years.

50. THOMAS BUTTERWORTH BAYLEY, esquire (1778, 1782, 1802), was the son of Daniel Bayley and Ann Butterworth beforenamed (No. 26), and was born in Manchester. He married Mary, the only child of Vincent Leggat of London. He attained the position of an eminent citizen. He took an active part in the well-being of the Warrington Academy. He was an F.R.S. The Humane Society was established by him. He was Chairman of the Quarter Sessions. In 1786 he filled the office of High Sheriff of the county of Lancaster. He was a supporter of the various local institutions of Manchester, and, particularly, of the Manchester Literary and Philosophical Society. In May, 1787, he laid the first stone of the New Bayley Prison in Salford, which was so called in honour of him, by the unanimous vote of the bench of magistrates. Towards the close of the American war, during the period of the apprehended invasion of England by France, he was appointed Lieutenant-Colonel Commandant of the Volunteer Corps raised in Manchester. He died June 24th, 1802, aged 58 years, leaving several sons, some of whom attained distinguished positions. One was Archdeacon of Stow and Canon of Westminster; another was Consul-General in Russia; and a third was a Director of the East India Company.

51. THOMAS PERCIVAL, doctor of physic (1778, 1782, 1802), was the youngest son of Joseph Percival of Warrington, and Margaret Orred of Neston in the county of Chester. He

was born September 29th, 1740. He was educated at Warrington Academy, and afterwards studied medicine at the University of Edinburgh, where he remained three sessions. He took his M.D. degree at the University of Leyden. He was proposed as a candidate for admission to the Royal Society by Lord Willoughby de Parham, and was elected a Fellow of that society. He married Elizabeth, daughter and heiress of Nathaniel Bassnett, merchant, of London. He commenced practice at Warrington as a physician, but shortly afterwards removed to Manchester, where his medical skill was much appreciated. He took an active part in several Manchester institutions. The Literary and Philosophical Society originated in weekly meetings for conversation at his house.[1] The attendance at them became more numerous, and the members formed themselves into a club, which, in 1781, was constituted a society, and became the Literary and Philosophical Society of Manchester, of which he was first appointed joint president and afterwards president, an office he continued to hold to the end of his life. He also rendered most efficient service in the establishment of the Manchester Academy, of which he was president from 1793 to 1800. He was elected a member of the American Philosophical Society, of the Royal Society of Edinburgh, and of the Medical Society of London. Dr. Percival died August 30th, 1804, aged 63 years, and was buried at Warrington. A mural tablet was erected in the chancel of the Church, with a Latin inscription upon it to his memory, written by Dr. Samuel Parr. A tablet was also placed over the president's chair in the room of the Manchester Literary and Philosophical Society with an inscription from the pen of Mr. Thomas Henry. In an estimate of his character by Dr. Magee, Archbishop of Dublin, he is described as an author without vanity, a philosopher without pride, a scholar without pedantry, and a Christian without guile. His works were published in four vols. 8vo., edited by his son Edward. Two of his works have especially attracted

[1] *Christian Reformer*, lxvii., 1851, p. 22 n.

attention—his collection of essays and family incidents, entitled *A Father's Instruction*, and his *Medical Ethics*, a standard compendium for the professional conduct of physicians and surgeons. There is a portrait of Dr. Percival in the Rooms of the Literary and Philosophical Society, recently painted by Mr. Robert Crozier from a miniature in the possession of a grandson.

52. DANIEL GASKELL, merchant (1778, 1782),

was the son of Benjamin Gaskell (No. 48). He was born September 28th, 1746, and was educated at the Warrington Academy. He married Hannah, daughter of James Noble of Lancaster, and was the father of Benjamin Gaskell of Thornes House, M.P. for Malden from 1812 to 1826. He died May 28th, 1788, aged 42 years, and was buried at Cross Street Chapel. He was lineal ancestor of the present Charles George Milnes Gaskell of Thornes House near Wakefield.

53. THOMAS BAYLEY, merchant (1778, 1782, 1802, 1809),

was the eldest surviving son of Samuel Bayley (No. 39). He married Mary, daughter of William Kennedy of Manchester. He was the Chapel Treasurer. He died November 22nd, 1817, aged 68 years.

54. ROBERT HIBBERT, merchant (1778, 1782).

He was the son of Robert and Margaret Hibbert (see No. 43). He married Abigail, daughter of William Scholey of Wakefield. He resided at Stockfield House before-named. He was Constable of Manchester in 1759. He was a West Indian merchant, and his elder brother, Thomas, resided the greater part of his life in Jamaica, superintending estates which the family had acquired. He died January 12th, 1784, aged 67 years. He and his wife were buried in the Chapel. His name appears on the list of the Grand Jury prefixed to a sermon preached at the Lancaster Summer Assizes, 1771, by the Rev. John Lever, the High Sheriff's Chaplain. One of his

sons, George Hibbert, was member of Parliament for Seaforth from 1806 to 1812. He was also an Alderman of the city of London. He was instrumental in originating the West India Docks, in grateful testimony of which he was presented by the company with some splendid ornamental plate. In 1810 he was elected an F.R.S., and was also an F.S.A., and a member of the Roxburghe Club. He was a patron of art, a collector of pictures, and an importer of exotic plants, one of which was named Hibbertia after him. The sale catalogue of his library, which was dispersed in 1829, extended to 484 pages. Mr. George Hibbert died October 8th, 1837.

55. ROBERT HAMILTON, merchant (1778).

He was the son of Peter Hamilton and Margaret his wife, daughter of John Holt, and was baptised September 29th, 1725. He married Mary, daughter of John Kenworthy (see No. 45). He served the office of Constable in 1763. In the Manchester Directory for 1781 there is an entry of Robert Hamilton & Co., check manufacturers, King Street. This Trustee was buried January 31st, 1781, aged 55 years. His wife died October 19th, 1810, aged 79 years. Both were interred in the Chapel.

56. WILLIAM KENNEDY, merchant (1778, 1782).

His name is in the Directory for 1781 as "fustian manufacturer," Tib Lane, and in that for 1794 as "Esquire," 15, Tib Lane. He was buried in the Chapel yard. There is a gravestone there with the name on it of Mary, wife of William Kennedy, who died August 12th, 1778, aged 62 years.

57. JOSIAH BIRCH, merchant (1778, 1782).

He was the eldest son of Thomas Birch and Susannah Jesse, both of Manchester. He was baptised at the Chapel in 1723. He married Elizabeth, daughter of Thomas and Elizabeth Scholes of Prestwich. He took an active part in the management of the Infirmary, of which he was treasurer

for many years. He served the office of Constable in 1764. He was Treasurer of the Manchester Academy, which office he held at the time of his death. His name appears on the list of the Grand Jury at the Spring Assizes, 1757, prefixed to the assize sermon, preached by the Rev. Seth Ward, the High Sheriff's Chaplain, which was afterwards published. He built Failsworth Lodge in 1770 and resided there for the remainder of his life. On a brass plate inside the Chapel is an inscription as follows: Elizabeth, wife of Josiah Birch, died May 26th, 1783, aged 58 years. Josiah Birch died September 29th, 1786, aged 63 years. He left £50 for the poor of the Chapel.

58. WILLIAM RIGBY, merchant (1778, 1782),

was the son of John and Ann Rigby (see No. 27). He married Mary, daughter of John and Sarah Touchet before-named (No. 35). He is described in the Directory for 1781 as a yarn merchant, King Street. He died April 10th, 1793, aged 53 years, and was buried in the Chapel as also was his wife.

59. JAMES TOUCHET, merchant (1778, 1782, 1802, 1809, 1821),

was the son of John and Sarah Touchet (see No. 35). He was born June 4th, 1743. He married Esther, daughter of Mr. Wilkinson of Chesterfield, and resided at Broome House, Pendleton. He died January 1st, 1827, aged 84 years. His wife died September 15th, 1818, aged 74 years, and both were interred in the Chapel.

60. JOHN POTTER, merchant (1778, 1782).

He resided at Ardwick. He was the eldest son of James Potter and Mary Lee. He married, first, Catherine Eccles of Macclesfield; and, secondly, Elizabeth Withington. He died May 23rd, 1799, aged 60 years, and was buried in Cross Street Chapel. His two wives were buried in the same grave.

61. JAMES CLEGG, merchant (1778),

was the son of Isaac and Sarah Clegg (No. 29). He died December 31st, 1780, aged 50 years, and was buried in the Chapel yard.

62. JOHN HADFIELD, merchant (1778, 1782, 1802).

This Trustee is described in the Manchester Directory for 1781 as a check and fustian manufacturer, King Street. There are several graves of the Hadfield family in the Cross Street burial ground.

63. JOHN KAY, gentleman (1778, 1782).

He was son of John Kay and Sarah his wife, daughter of Daniel Gaskell of Clifton. He was educated at the Manchester Grammar School, and succeeded his father in the business of a solicitor. He married Elizabeth, daughter of William Milnes of Wakefield, and Winifred Morton, the daughter of a physician in London. He was secretary to the Trustees of the Chapel. He died December 1st, 1801, aged 56 years, and was buried in the Chapel. There is a notice of him in the *Gentleman's Magazine* for 1801, p. 1154, describing him as a man of amiable manners, sound judgment, most benevolent disposition, and an ornament to his profession.

1782.

64. JAMES POTTER, merchant (1782).

He was the second son of James and Mary Potter (see No. 60). He married Mary, daughter of John Robinson of Manchester. He died April 8th, 1795, aged 53 years, and was buried in Cross Street Chapel yard. His wife was buried in the same grave.

65. SAMUEL MATHER, merchant (1782).

He was the son of John and Mary Mather, of Manchester. He is described in the Manchester Directory for 1781 as a silk

and cotton manufacturer, King Street. He died September 10th, 1790, aged 51 years, and was buried in the Chapel yard. His wife, and several children who predeceased him, were also buried there.

66. OTTIWELL WOOD, merchant (1782).

He was a member of a family which had long been connected with Manchester. Three generations of it lie in the burial ground attached to the Chapel, and the deaths are recorded of four having the peculiar Christian name of Ottiwell. This name is occasionally met with as a surname, and it may have been first given in the Wood family out of respect to some collateral ancestor. Mr. Ottiwell Wood married Grace, the daughter of Mr. Grundy of Limefield, Bury. In the early part of his life he resided in Manchester but afterwards he removed to Liverpool. He was for some time treasurer of Manchester College, York. His son John was born during his father's residence in Manchester, and was baptised at Cross Street Chapel. Mr. John Wood was educated for the law, and was called to the bar. In 1826 he was returned to Parliament as member for Preston. In 1830 he was appointed Recorder of the city of York. In 1828 he rendered very substantial service to the inhabitants of Manchester in aiding the authorities to carry the Manchester Police Bill through Parliament. By this Act a popular constitution with necessary powers for the management of town's affairs was for the first time given to Manchester. Mr. John Wood was a decided Liberal and aided in the repeal of the Corporation and Test Acts. Samuel Wood, another son of Mr. Ottiwell Wood, was educated at the University of Glasgow, where he took his B.A. degree. He was afterwards entered as a student at Manchester College, York, preparatory to his joining the Christian ministry. On the completion of his studies he settled as a Unitarian minister at Kenilworth. Mr. Ottiwell Wood died at Liverpool March 4th, 1847, aged 87 years.

67. SAMUEL HARDMAN, merchant (1782).

He was grandson of the Rev. Samuel Hardman of Glossop, and son of Samuel Hardman and Sarah, his wife, daughter of Henry Pendlebury. He was born April 16th, 1739, and married Urith Lowe. His daughter, Elizabeth, married William Winstanley, M.D., who was an active physician in Manchester and was connected with the Infirmary. After residing there for many years, the health of his family required a removal into a different climate. Mr. Winstanley settled in Liverpool, where he found a circle of intelligent friends, among whom Mr. Roscoe, the Rev. William Shepherd, and Dr. Crompton may be specially named. His high character caused him to be placed in the commission of the peace for the county. On the death of his wife he removed to Preston. He died in London May 15th, 1852, whither he had gone for surgical advice.[1] Mr. Hardman died January 31st, 1795, aged 55 years.

68. THOMAS ROBINSON, merchant (1782, 1802, 1809, 1821, 1828).

He was the son of Samuel Robinson of Ardwick, and Margaret, daughter of Robert Hibbert of Stockfield near Oldham, by Margaret Tetlow of Oldham (No. 43). He was educated at the Warrington Academy. He resided at Woodlands in Crumpsall. He married Sophia Caroline, daughter of George Oates of Low Hall near Leeds. He died October 8th, 1831, aged 74 years, and was buried in the Chapel, as also was his wife. This Trustee was one of the founders of the second Unitarian Chapel in Manchester. It was built in Mosley Street, near to Market Street, and remained there till 1836, when the ground was sold and a new Chapel was erected in Upper Brook Street. The dwelling-houses which had occupied both sides of Mosley Street were then being rapidly converted into warehouses, and the occupants were seeking residences in the suburbs.

[1] *Christian Reformer*, 1852, pp. 388, 636.

69. THOMAS POTTER, merchant (1782),

was the fourth son of James and Mary Potter (see No. 60). He was educated at the Warrington Academy. He married Ann, daughter of Edward Smalley of Stormer Hill. He died July 20th, 1788, aged 40 years, and was buried at Cross Street Chapel. His wife was buried in the same grave.

70. RICHARD POTTER, merchant (1782, 1802, 1809),

was the third son of James and Mary Potter. He married Jane, third daughter and co-heiress of Christopher Bower of Darley Hall, and Dorothy, daughter of Francis Bunting of Youlgrave. He died September 21st, 1810, aged 65 years. He and his wife were buried in the Chapel yard.

71. SAMUEL JONES, banker (1782, 1802, 1809),

was the eldest son of John Jones, of Manchester, tea dealer and banker, by Sarah, daughter of the Rev. Joseph Mottershead, one of the ministers of Cross Street Chapel. He was educated at the Warrington Academy. A few years after the death of his father, he gave up the tea business and removed the banking business into King Street.[1] He married Margaret, daughter of the Rev. Samuel Bourn. He died March 17th, 1819. There is a mural tablet in the Chapel to his memory and to the memory of his wife. By his will he gave £5,000 to the officers of Manchester College, York, for the purpose of applying the income in augmentation of the salaries of Dissenting ministers, preference being given to such as had been students at Manchester College, York. This money is invested, and the income distributed yearly, in conformity with the trusts of the will. The sister of this Trustee, Miss Sarah Jones, married Lewis Loyd, who was the minister of the Unitarian Chapel at Newton Heath, and tutor in *Belles Lettres* in the Manchester Academy, in suc-

[1] John Jones, the father, died in 1775. The banking was still carried on in Market Street in 1781 (see Directory, "Tea dealers and bankers, 104, Market Street"). In the next Directory I have access to, 1794, the entry is "Jones, Barker, & Co., bankers, 12, King Street."

cession to the Rev. Ralph Harrison, who had recently retired. These offices he retained for three years. He was the author of the thirteenth letter on "Original Sin" in *Letters to the Inhabitants of Wigan*, published in 1791; also of a biographical notice of the Rev. Joseph Mottershead, at page 251 of Toulmin's *Memoirs of the Rev. Samuel Bourn.* Lewis Loyd, on his marriage with Sarah Jones, left the ministry and entered the bank. He soon after joined the London firm as a partner and went to reside there.[1] He became the father of Samuel Jones Loyd of London, banker, who was created Lord Overstone in 1850. The tea shop in which Mr. John Jones commenced the famous banking business, with which the names of Jones and Loyd were connected for upwards of one hundred years, may be seen in one of Jackson's views of Market Street, Manchester, dated May, 1823. It may also be seen in the vignette upon the elaborate trade card of John Fothergill, engraver, after whose family the buildings were called Fothergill's Buildings. They were taken down when Market Street was widened in 1823. Fothergill's vignette, which is referred to by Mr. Samuel Hibbert Ware in the *Foundations of Manchester*, ii., 249 n., appeared on the title-page of *Gimcrackiana*, poems, &c., written by John Stanley Gregson, published in 1833.

72. JAMES BAYLEY, merchant (1782, 1802, 1809, 1821, 1828, 1840),

was the second surviving son of Samuel and Esther Bayley (No. 39). He was educated at the Warrington Academy, and was a member of the first committee for the establishment of the Academy at Manchester. He is described in the Trust Deed of 1840 as then residing at Southport.

73. HENRY NORRIS, merchant (1782, 1802, 1809),

was the son of Henry Norris of Penwortham, and Caroline, daughter of John Shawe of Anderton. He lived in Portland

[1] Lewis Loyd lived over the bank in Lothbury.

Place, where the Queen's Hotel now stands. He married Anne, daughter of John Allen of Mayfield in the county of Derby. He was Constable in 1783. On the insolvency of Mr. William Allen, he purchased the hall and demesne of Davyhulme. He was placed on the commission of the peace for the county of Lancaster. He died March 17th, 1819, aged 74 years. He and his wife were buried in the yard of the small Unitarian Chapel at Rivington, near Chorley, where his father and mother and other members of his family had been interred. The inscription on his gravestone describes him as for upwards of thirty years an active, upright, and independent magistrate of this county. The spelling of the name used by the present representative of the family of the old form of Norreys was not adopted during the lifetime of this Trustee. The name on the gravestone is Henry Norris. The Rivington graveyard has a primitive and undisturbed appearance. Nestling at the foot of one of the Lancashire Appenines, it has unusual attractions as a place of burial. After passing through the entrance gate, there is no gravelled walk to lead the worshipper across the small graveyard to the modest-looking Chapel, half covered with ivy, that lies beyond. The irregular green in front of the Chapel enclosure and the way in which the cottages are dotted about give to the hamlet a secluded and picturesque look.

1802.

74. WILLIAM RIGBY, esquire (1802, 1809, 1821),

was the son of William and Mary Rigby (No. 58). He married Elizabeth, daughter of Thomas Philips of Sedgley near Manchester, and Mary, daughter of Robert Rider of Manchester. In 1810 he was nominated in Council and publicly announced as High Sheriff elect for the county of Chester for the ensuing year, but by a later nomination another gentleman was appointed in his stead. The reason of this may be found in his liberal opinions, which scarcely suited the Government of the day. He resided at Oldfield

Hall, near Altrincham. One of his daughters was married to John Archibald Murray, afterwards Lord Murray, Lord Advocate of Scotland, and Judge of the Court of Session. He died October 5th, 1824.

75. WILLIAM JONES, banker (1802, 1809, 1821),

was a younger son of John Jones and Sarah Mottershead before-named (No. 71). He married Cordelia Pollard, and died, without issue, December 25th, 1821. He and his wife, who died in 1815, were interred in Cross Street Chapel yard. The Chapel was the accustomed place of worship of the family, and with it were connected some of their most hallowed memories. It is recorded in the "Blackmore Papers" that during the American war Mr. John Jones, the father of this Trustee, became involved in his business transactions, and that Miss Sarah Blackmore lent him £2,000. There was a marriage connection between the parties. John Jones had married the youngest daughter of the Rev. Joseph Mottershead, and Mr. Mottershead had married Abigail Blackmore for his third wife, and her sister Sarah resided with them. Mr. John Jones often referred to this loan as having brought prosperity to the house, and his son, this Trustee, left £2,000 to be divided amongst the children of Robert Grierson Blackmore (No. 97), the great nephew of Sarah Blackmore, as an acknowledgment of an ancient obligation, as well as a testimonial of long friendship.

76. THOMAS HENRY, apothecary (1802, 1809),

was of Irish descent. He was born at Wrexham 26th October, 1734, and received his early education at the Grammar School there, and was apprenticed to a surgeon apothecary. On the termination of his apprenticeship he removed to Knutsford, where he married, and after remaining there five years, he succeeded to the business of a chemist and druggist in Manchester. He devoted himself

to the study of chemistry, and in 1771 communicated to the Royal College of Physicians in London, "An improved method of preparing magnesia alba." This communication was published in the transactions of the College. It was afterwards printed, with other essays by Mr. Henry, in an octavo volume. He was admitted a Fellow of the Royal Society of London in 1775. He became acquainted with Dr. Priestley, Dr. Franklin, and other men of eminence in science. He made various communications to the Literary and Philosophical Society of Manchester, several of which are printed in the society's memoirs. He was subsequently elected president of that society. He continued to take an unabated interest in chemistry, and died 18th June, 1816, aged 81 years, and was buried in the Cross Street Chapel yard. A sermon was preached on occasion of his death, in Cross Street Chapel by the Rev. John Gooch Robberds which was printed and published. A portrait of him by Joseph Allen was presented to the Manchester Literary and Philosophical Society, and now hangs in one of their rooms in George Street.

Mr. Henry was the father of William Henry, M.D. and F.R.S., who was one of the eminent persons to whom Manchester may always refer with pride. He married Mary, daughter of Thomas Bayley. He was a distinguished philosopher, and had the friendship of many eminent men. Ill health caused him to relinquish the medical profession upon which he had entered, and he devoted himself entirely to literature and science. His characters of Priestley, Davy, and others are among the finest specimens of biographical notices. He died September 2nd, 1836, aged 61 years, and was buried in Cross Street Chapel yard, in the same grave as his father. His portrait, painted by James Lonsdale, and engraved by Henry Cousins, was published by Thomas Agnew in January, 1838. A copy of this engraving hangs in the rooms of the Literary and Philosophical Society in George Street. There is also a marble bust of him in the same rooms, by Chantrey, dated 1839.

77. ASHWORTH CLEGG, merchant (1802, 1809),

was the son of James and Mary Clegg of Manchester, and grandson of the Rev. James Clegg, M.D., of Chinley near Chapel-en-le-Frith. He was born May 16th, 1748. He was educated at the Manchester Grammar School. He married Elizabeth, the only child of Samuel Darbishire of Bolton, and Mary, the only daughter of Robert Taylor of Bolton, by Elizabeth, daughter of Nathaniel Mason of Little Lever, and widow of James Horrocks. Mr. Clegg resided in Mosley Street, and was an active member of the first committee of the Manchester Academy. He was a man of reading and culture, and a member of the Literary and Philosophical Society. He also took an active interest in the Infirmary. When Mr. Alexander Henry (No. 136) settled in Manchester he had letters of introduction to Mr. Clegg, which resulted in feelings of reciprocal respect and friendship. The family of Clegg is of ancient date in the neighbourhood of Rochdale. Clegg Hall, an old manorial mansion, of which there is a beautiful engraving in Roby's *Traditions of Lancashire*, forms the subject of one of the interesting legends of that book. After the settlement of the family in Manchester, it became connected by marriage with the well-known families of Baron, Pershouse (No. 171), Pilling, Smethurst, and Turner. The name appears among the subscribers to the Charity School connected with the Chapel so early as 1734. To Mr. Samuel Clegg, a nephew of this Trustee, is due the merit of the first application of gas to the illumination of a town. For his labours in this matter the Society of Arts presented to him their silver medal. Mr. Ashworth Clegg died November 13th, 1818, aged 70 years, and was interred in the Chapel yard. His wife, who died April 27th, 1846, aged 80 years, was laid in the same grave.

Dr. Clegg, the grandfather of this Trustee, began his studies under the Rev. Richard Frankland, and finished them under the Rev. John Chorlton, who had succeeded the Rev. Henry Newcome as minister of the congregation of the recently erected Chapel in Cross Street. Dr. Clegg

ASHWORTH CLEGG.

refers in his *Life and Character of the Rev. John Ashe*[1] to the advantages which he and other students, under Mr. Chorlton's tutorship in Manchester, derived from frequenting the Chetham Library. He was settled first at Malcalf in Derbyshire, and afterwards at Chinley, where he remained till his death, in 1755, having been actively engaged in the ministry fifty-three years. He united the practice of a physician with his ministerial duties, and gave medical advice gratuitously to the poor of the district. There was not a more useful, respectable, or enlightened member of society than the Presbyterian village pastor. He was the shepherd of his flock, their adviser in difficulties, and their comforter under trouble and bereavement. Goldsmith's description of the country clergyman may be aptly applied to him:—

> "He watched and wept, he prayed and felt for all."

He was an educated man, with so much of the "gentleman" about him as made him a welcome guest at the houses of the county families in his district, while his own house, humble though it might be, was the seat of hospitality, intelligence, and learning. Dr. Clegg was a man of great ability, and a worthy successor of Mr. Bagshaw, the Apostle of the Peak. With Mr. Bagshaw's nephew, the Rev. John Ashe of Ashford, a Dissenting divine of high reputation, Dr. Clegg was intimately acquainted. Of this intimacy he has left an interesting record in a discourse on the death of Mr. Ashe, which he published in 1736, with notices of some of the Dissenting ministers of Derbyshire and Cheshire. These notices were a continuation of the biographical memoirs contained in Bagshaw's valuable and rare book—*De Spiritualibus Pecci.*

[1] A discourse occasioned by the sudden death of the Rev. John Ashe, &c., to which is added a short account of his life and character, and of some others in or near the High Peak in Derbyshire, as an Appendix to the Rev. William Bagshaw's Book, *De Spiritualibus Pecci.* By James Clegg, V.D.M. and M.D. London, 1736.

78. JOHN CRIRIE, merchant (1802),
married Elizabeth Clayton. He was father of William Cririe, a member of the well known firm of solicitors in Manchester—Sharpe, Eccles, and Cririe, now Slater and Heelis.

79. JOHN JACKSON, merchant (1802, 1809, 1821, 1828).
He resided at Clowes Court, Hunt's Bank. This was a spacious brick built mansion formerly the residence of that branch of the Clowes family of which the Rector of St. John's Church was one. It stood on the rising ground where the Lancashire and Yorkshire Railway Station now is. He was the head of the firm of Jackson, Rushforth, and Scott, manufacturers, Tipping's Court. He served the office of Constable in 1799, and was a member of the Literary and Philosophical Society.

80. SAMUEL MARSLAND, merchant (1802),
was the brother-in-law of the Rev. Ralph Harrison. He married, first, Sarah, daughter of the Rev. William Harrison and Ann, daughter of the Rev. John Cooper and Ann Angier. He married, secondly, Mary, daughter of the Rev. Thomas Holland, of Burton-upon-Trent. He died November 15th, 1803, aged 44 years, and was buried in Cross Street Chapel yard.

81. JOHN TOUCHET, merchant (1802, 1809, 1821, 1828),
was the eldest son of James and Esther Touchet (see No. 59). He was educated at the Manchester Academy. He married Sarah, daughter of Scrope Colquitt of Liverpool, and resided at Broome House, Pendleton. He was Constable of Manchester in 1810[1], and a member of the Committee

[1] The names of John Touchet and John Lomax, as Constables of the Township of Manchester, are given in the "Copy of the Demise of the Manchester Exchange," printed in 1837. These names do not appear in the list of Constables contained in the "Court Leet Records" edited by Mr. John Harland for the Chetham Society (vol. lxiii., page 173); but, inasmuch as they were grantees of the land and chosen because of the office which they held, there can be no doubt of the accuracy of the statement.

of the Manchester Exchange, of which he was for some time chairman. He died October 6th, 1837, aged 64 years, and was buried with his wife in Cross Street Chapel. Mr. Touchet left no male issue. On his death the name ceased to be connected with the Chapel, where members of his family had worshipped from its foundation. He was one of the grantees of the land, under an Indenture dated November 13th, 1810, on which the Manchester Exchange then stood.

82. SAMUEL BAYLEY, merchant (1802, 1809, 1821, 1828, 1840),

was the eldest son of Thomas Bayley of Booth Hall, and Mary, daughter of William Kennedy (see No. 56). He is described in the Trust Deeds of 1821 and 1828 as of London, broker, and in that of 1840 as of the city of Exeter, Esquire.

83. SAMUEL MATHER, merchant (1802, 1809),

was a son of Samuel Mather before-named (No. 65). He is described in the Manchester Directory for 1813 as residing at Greenhill, Chorlton Row.

84. BENJAMIN POTTER, merchant (1802),

was the youngest son of James and Mary Potter (see No. 60). He never was married. He died June 22nd, 1810, aged 57 years.

85. SAMUEL HIBBERT the younger, merchant, afterwards SAMUEL HIBBERT WARE (1802, 1809, 1821),

was the son of Samuel Hibbert and Sarah his wife, daughter of Robert Ware of Dublin. He was born April 21st, 1782, and was educated at the Manchester Academy, and afterwards joined his father in business. He married Sarah, daughter of Thomas Crompton of Bridge Hall, Bury, paper manufacturer. Mr. Hibbert seems not to have had much taste for a commercial life. He became an officer in the first regiment of the Lancashire Militia, and after five years' service he went to Edinburgh and studied medicine,

and took the degree of M.D. Having an independency, he devoted himself to literature and science, particularly geology; and, after having made the valuable discovery of chromate of iron in the Shetland Isles, became a member of various literary and scientific societies. In compliance with a wish which had been expressed by his mother he took the name of Ware, as representing the oldest branch of the family of Sir James Ware, the historian of Ireland. On the death of his first wife he married Charlotte Wilhelmina, widow of William Scott and eldest daughter of Lord Henry Murray, a younger brother of the Duke of Athol. As a third wife he married Elizabeth, daughter of Anthony Lefroy. He died December 30th, 1848, aged 66 years. He published many works, the most important of which is *The History of the Foundations of Manchester.* During the last years of his life he resided on a small paternal estate at Hale Barns, in Cheshire.

86. JONATHAN HATFIELD, merchant (1802, 1809).

The family to which this Trustee belonged was connected with the Chapel in very early times. There are four generations buried in the Chapel yard. He was the son of Thomas Hatfield of Cheetham, and Mary Abbott of Great Houghton near Rotherham, and was born January 30th, 1758. He married Ann, daughter of James Nicholson of Liverpool, and Elizabeth, daughter of John and Hannah Seddon of Manchester. He took an active part in the establishment of the Academy at Manchester. He resided at Travis Isle, Cheetham, where he had erected a spacious mansion, and where he had a large corn mill. He died January 30th, 1812, aged 54 years, and was buried at Blackley Chapel, as also was his wife. Portraits of them, attributed to Sir Thomas Lawrence, are in the possession of their kinsman, Mr. Robert Nicholson of Manchester. This Trustee was the father of Mr. Jonathan Hatfield, of Trinity College, Cambridge, who presented to the Royal Institution casts from Canova's statues, which cost upwards of £2,000.

Mr. Jonathan Hatfield, who died at Naples February 25th, 1840, is described as the last surviving member of an old and respected family in Manchester. He had for many years resided in Italy, and was an enthusiastic admirer of the fine arts; and it was with a desire to foster a taste for them that, on the establishment of the Royal Institution, he presented to it the casts above described.

87. BENJAMIN POTTER the younger, merchant (1802, 1809, 1821, 1828, 1840).

He was the second son of John and Catherine Potter (No. 60), and was educated at the Manchester Academy. He married as his first wife his cousin, Elizabeth, daughter of James and Mary Potter. He resided for many years before his death at Darley Hall, where he died November 6th, 1851, aged 77 years. His body was brought to Manchester and interred in Cross Street Chapel yard, where his first wife had been interred forty-one years before.

88. THOMAS POTTER, merchant (1802, 1809, 1821).

He was the son of James and Mary Potter (No. 64). He married Ellen, daughter of Samuel Taylor of Moston, and Mary, his wife, daughter of John Taylor of Crumpsall. He died May 1st, 1825, aged 54 years, and was buried in the Chapel yard. His wife was buried in the same grave.

89. JAMES POTTER, merchant (1802, 1809, 1821),

was a brother of Thomas Potter just named. He was educated at the Manchester Academy and was never married. He took an active interest in the well-being of the Infirmary. He died August 10th, 1831, aged 58 years, and was buried in the Chapel yard.

90. JAMES POTTER the younger, merchant (1802, 1809, 1821, 1828).

He was the youngest son of John and Catherine Potter (No. 60). He married Mary, daughter of George Moore

of Lancaster, and was father of Edmund Potter, M.P. for Carlisle. He died October 1st, 1821, aged 45 years, and was buried at the Rusholme Road Cemetery.

91. CHRISTOPHER BOWER POTTER, merchant (1802, 1809, 1821, 1828).

He was the son of Richard and Jane Potter (No. 70), and was educated at the Manchester Academy. He resided in Mosley Street, and took an active interest in the Infirmary. He never was married. He died November 30th, 1837, aged 62 years, and was buried in the Chapel yard.

92. EDWARD POTTER, merchant (1802),

was the son of Thomas Potter of Piccadilly, and Ann, his wife, daughter of Edward Smalley of Stormer Hill near Bury. He was educated at the Manchester Academy. He married Sarah, daughter of Alexander Paterson, of Manchester, and died February 28th, 1808, aged 28 years.

93. JOHN GRIMSHAW, merchant (1802, 1809, 1821).

He is described in the Trust Deed as of Pall Mall, for the purpose of distinguishing him from other members of the family of the same Christian name. He was son of James Grimshaw and Jane, daughter of Robert Stanfield, both of Audenshaw, and was born March 18th, 1738. He married Mary, daughter of Joseph Holt of Wilmslow. He died June 12th, 1822, aged 84 years.

94. THOMAS HARRIS, merchant (1802, 1809, 1821).

95. SAMUEL BAYLEY the younger, merchant (1802, 1809, 1821, 1828).

He was the son of James Bayley of Manchester, and Margaret Hodgson, and was educated at the Manchester Academy. He married Harriet Ann Walker. He is described in the Trust Deed of 1828 as a banker. He died July 25th, 1854, aged 80 years.

96. THOMAS SLATER, merchant (1802, 1809, 1821, 1828, 1840).

He married Elizabeth Bradshaw for his first wife, and Ann Booth for his second wife. He was father, by his first wife, of Mr. William Slater, solicitor, of the firm of Slater and Heelis.

97. ROBERT BLACKMORE, merchant (1802, 1809, 1821).

His full name was Robert Grierson Blackmore. He was fourth in lineal descent from the Rev. William Blackmore, M.A., of Lincoln College, Oxford, who was ejected from St. Peter's Church, Cornhill, London. Robert Grierson Blackmore was the son of William Wilkes Blackmore and Mary, daughter of Robert Grierson. He was educated at the Warrington Academy, and afterwards engaged in trade at Manchester. He married Anne, daughter of James Hinde of Lancaster. His great-aunt Abigail, daughter of the Rev. Edward Chewning Blackmore, was the third wife of the Rev. Joseph Mottershead, one of the ministers of Cross Street Chapel. He died November 14th, 1823, aged 69 years. The above particulars are derived from an octavo pamphlet the loan of which has been obtained from Mr. Alfred Blackmore, the present representative of the family in Manchester. It is described as "The Blackmore Papers, being a selection of "letters in the possession of the late Mr. James Aspinall "Turner relating to Mr. William Blackmore and some of his "descendants, reprinted from the *Christian Reformer*." There is no date to the pamphlet, nor any reference to the volume of the *Christian Reformer* in which the account first appeared. In searching that periodical the first communication about the Blackmore family appears in 1851. Other communications followed at intervals.

98. SAMUEL MEANLEY, merchant (1802, 1809, 1821, 1828), was the son of the Rev. Richard Meanley, minister for many years of Platt Chapel. In the Manchester Directory

for 1808 he is described as a manufacturer, and his residence as 28, Princess Street. He died November 2nd, 1835, aged 78 years, and was interred in the Platt burial ground.

99. SAMUEL KAY, gentleman (1802, 1809, 1821, 1828, 1840).

He was the son of Daniel Kay of Bolton, and Mary his wife, daughter of James Mangnall of Hollinghurst, near Stand. He was educated by the Rev. John Pope (minister at Blackley) at the Grammar School, Stand. He married, first, Elizabeth, daughter of Richard Smalley of Darwen, and Elizabeth Walker of Stand; and, secondly, Ann, daughter of Obadiah Burrow of Milnthorpe, and Mary Atkinson. He succeeded his uncle, John Kay, before-named (No. 63), in his business of a solicitor, and was the Manchester legal adviser of and steward to Sir Oswald Mosley, the Lord of the Manor of Manchester. He was Secretary to the Trustees of the Chapel for forty-six years. He was a good classical scholar, and cultivated his scholastic tastes all through his life. He rendered active service in the establishment of the Portico Library, and he was zealous in the foundation of the Royal Institution. He died December 21st, 1848, aged 72 years, and was buried in the Chapel yard.

100. JOSEPH MASON, gentleman (1809, 1821, 1828).

He was the son of John and Elizabeth Mason of Bolton, and was born February 3rd, 1751. He married, first, Mary Hayhurst; secondly, Mary Wood. He was for many years a member of the Board of Directors of the Manchester Exchange. For a long period he acted as the Chapel Treasurer. He died October 11th, 1834, aged 83 years, and was buried in the Chapel yard. His two wives were also buried there.

101. NATHANIEL HEYWOOD, banker (1809).

He was the youngest son of Benjamin Heywood of Liverpool, and Phœbe, daughter of Samuel Ogden of Mossley Hill. His elder brother, Benjamin Arthur Heywood, and he established

the bank of Heywood Brothers and Co. in Manchester. He married Anne, daughter of Thomas Percival, M.D. (No. 51). He died April 6th, 1815, aged 56 years, and was buried in the Chapel, as also were his wife and several of their children.

102. EDWARD LOYD, banker (1809, 1824),

was the youngest son of William Loyd of Court Henry, Carmarthenshire, and brother of Lewis Loyd (see No. 71). He married Sarah, daughter of Joseph Taylor of Blackley. He presented several bronzes, after the antique, to the Manchester Royal Institution. He was a member of the Committee of the Exchange. After being engaged for many years as the resident partner in Manchester of the bank of Jones, Loyds, and Co., he retired to Coombe House, Croydon. He died January 30th, 1863, aged 83 years. He left several sons, the eldest of whom, Lewis Loyd of Monks Orchard, Surrey, was High Sheriff of that county in 1863.

103. JAMES TOUCHET the younger, merchant (1809, 1821),

was the son of James and Esther Touchet (see No. 59). He was born January 18th, 1784. He married Elizabeth, daughter of Robert Buckley of Manchester, and his wife, who was Miss Rayner. He was Constable of Manchester in 1814. He died December 8th, 1821, aged 37 years, and was buried in the Chapel.

104. JOHN HARRISON, merchant (1809, 1821,1828, 1840),

was descended from Cuthbert Harrison (*ante*, p. 44). In each of the four generations of the family succeeding Cuthbert Harrison one member was devoted to the Christian ministry. The Rev. Ralph Harrison, who was one of the ministers of Cross Street Chapel, was the father of John Harrison, by Ann, daughter of Mr. John Touchet. Mr. John Harrison was born February 6th, 1786. He married Sarah, daughter of Alexander Paterson, and widow of Edward Potter before-named (No. 92). He was father of the late Rev. Dr. Harrison, who for many years was minister

successively of the Unitarian congregations at Chowbent and at Brixton in Surrey. He inherited from his father an ardent love of sacred music, and his performances on the violin and pianoforte evinced delicate feeling and refined taste. He died April 12th, 1853, aged 67 years. There were intermarriages of the Harrisons with some of the most important families in Manchester and the neighbourhood—with the Coopers, and through them with the Angiers and Mosleys, and with the Touchets, Marslands, and Ainsworths.

105. JOHN MARSLAND, merchant (1809, 1821),

was the son of Samuel Marsland, by his first wife (see No. 80). He married Elizabeth, daughter of George Bourne, and — Johnson. He resided at Birch Hall. He died June 3rd, 1870, aged 86 years, and was interred in the burial ground of Birch Chapel.

106. BENJAMIN NAYLOR, merchant (1809, 1821, 1828, 1840),

was born in 1761. He was grandson of the Trustee of the same name before mentioned (No. 18), and son of Richard Naylor and Martha his wife, daughter of Joseph Percival of Warrington, and sister of Dr. Percival (see No. 51). He was educated at the Warrington Academy. He married Anne, the daughter and only child of John Dennison of Newcastle-upon-Tyne, and Elizabeth, the daughter of John Byerley. He entered the Unitarian ministry, and had the charge of a congregation at Sheffield from 1780 to 1805, when, as stated by Mr. Joseph Hunter, in his *History of Hallamshire*, "to the great regret of the Society with which "he had been so long connected, he found himself under the "necessity of leaving Sheffield." The failing health of his brother-in-law, who was engaged in business in Manchester, rendered it imperative on him to take a personal oversight of the concern in which the family property was embarked. He died April 12th, 1846, aged 84 years. Mr. Naylor published a sermon on the right and duty of defensive war, which he preached at Sheffield on October 19th, 1803.

107. RICHARD HOLT, merchant (1809).

Members of his family were connected with the Chapel in early times, the name occurring so early as 1732. This Trustee was educated at the Manchester Academy.

108. THOMAS SMALLEY POTTER, merchant (1809, 1821),

was the brother of Edward Potter (No. 92). He married Eliza, daughter of — Greenall of Wilderspool near Warrington, and his wife, who was a daughter of Benjamin Luke Winter of Manchester. He served the office of Constable in 1814.

109. GEORGE POTTER, merchant (1809, 1821).

He was the brother of Christopher Bower Potter (No. 91). He purchased Darley Hall from Sir Richard Arkwright in 1822. He died February 28, 1827, aged 40 years, unmarried, and was buried in the Chapel yard.

110. JAMES GORDON, merchant (1809, 1821, 1828).

There is a gravestone in the Chapel yard bearing the following inscription:—"Here was interred James Gordon, who "died June 7th, 1833, aged 81 years. Anne, wife of James "Gordon, died January 20th, 1805, aged 32 years." These were the parents of this Trustee. He lived, in 1832, at No. 6, Leaf Square, Pendleton.

111. SAMUEL KNIGHT, manufacturer (1809, 1821).

He is described in the Manchester Directory of 1821 as residing at 39, Piccadilly. He was at that time carrying on business at 44, Church Street. Mr. Knight was a Commissioner for Widening Market Street under the Act of Parliament of 1821. Among his colleagues on that Commission were the following Trustees of the Chapel:—Sir Benjamin Heywood, John Kenworthy, Edward Loyd, James McConnel, Thomas Potter of the Adelphi, John Edward Taylor, and James Touchet, junior.

112. THOMAS HATFIELD the younger, merchant (1809).

His full name was Thomas James Hatfield. He was son of Jonathan and Ann Hatfield (see No. 86). He was educated at the school of Dr. Shepherd at Gateacre near Liverpool. He resided in Travis Isle, and was never married. He had literary tastes and collected a valuable library, which, with the exception of some books given to his brother Jonathan before-named, were dispersed by auction in London. He had two bookplates, one a plain one, with the name T. J. Hatfield underneath; and the other a pictorial one, showing a mailed glove and a naked dagger-shaped sword, with sheath beside it upon the ground, a star in the foliage above, and a military belt with a buckle in it lying in front; above the shield, which is in a reclining position in the midst of foliage, is a breastplate and helmet in part open, upon which is a crest, a mullet or upon a wreath with a plume above it. The arms on the shield are ermine on a chevron gules, three mullets or. On this plate there is no name. He died October 2nd, 1819, aged 31 years, and was buried in the Chapel yard.

1809.

113. JOSEPH MASON the younger, gentleman (1809, 1821, 1828, 1840).

He was son of Joseph Mason, by his second wife, Mary Wood (see No. 100). He was born June 16th, 1785, and married Esther, daughter of Samuel Mason, of Poppythorn, Prestwich, and Sarah, daughter of Mr. Ashworth of Stand. He died November 27th, 1847, aged 62 years, and was buried in the Chapel yard.

114. THOMAS HILTON, saddler (1809).

He married Mary Cooper, and was the father of Thomas Hilton, who was in business in Manchester as a merchant, and became the managing director of the Manchester and Liverpool District Bank. He died July 27th, 1815, aged 56 years, and was buried in the Chapel yard. There is an engraving of the Old Market Place in which Mr. Hilton's shop appears with his name over the door. His residence is given in the Directory for 1797 as 16, Princess Street.

115. JOHN HALL, merchant (1821, 1828),
was descended from an ancient family resident at Clifton in the county of York. He was the son of John Hall and Mary Atkinson, and was born at Scarborough February 24th, 1775. He resided in Mosley Street, Manchester, and married Mary, daughter of Richard Dobson. For a series of years he served the offices of treasurer and chairman of the Trustees of the Chapel. He was the father of Sir Charles Hall, who was for some years conveyancing counsel to the Court of Chancery, and was afterwards made a Vice-Chancellor, which position he occupied from November 1873 to November 1875, when he became a Judge of the High Court of Justice. John Hall died July 17th, 1834, aged 59 years.

116. JAMES DARBISHIRE the younger, wine merchant (1821, 1828),
was the son of James Darbishire of Manchester, and Sarah, daughter of the Rev. Samuel Bourn, first of Rivington and afterwards of Norwich, and sister of Margaret Bourn, the wife of Samuel Jones (see No. 71). His paternal grandfather of the same name with himself, married Anne, daughter of Robert Dukinfield (No. 24). He was educated at Manchester College, York. He married Mary, daughter of George Bramston Roberts and Mary Edwards. He resided in Greenheys, in the house which was built by the father of Thomas De Quincey, and where De Quincey himself was born. He died April 25th, 1836, aged 43 years, and was buried in Cross Street Chapel yard.

117. SAMUEL DUKINFIELD DARBISHIRE, gentleman (1821, 1828, 1840),
was the eldest son of Robert Darbishire of Bolton, by Sarah daughter of Daniel Kay. His paternal grandfather, James Darbishire, married Anne daughter of Robert Dukinfield (No. 24). He himself married Mary, daughter of Robert Grierson Blackmore (No. 97). Mr. Samuel Dukinfield Darbishire practised as a solicitor in Manchester and took an active part in the management of various public institutions.

He was instrumental with Mr. Richard Cobden, Mr. Wm. Langton, and Mr. James Heywood in the establishment of the Manchester Athenæum. About 1836, in concert with the same gentlemen and Mr. Thomas Turner and others, he actively promoted an unsuccessful endeavour to open a college in Manchester like the University College in London. In 1840, with the leading supporters of the institution, he promoted the removal from York to Manchester of the Manchester New College, and its reorganisation with full secular courses for laymen as well as divinity students. This forerunner of Owens College was premature, and in 1853 Mr. Darbishire was instrumental in its removal to London. He filled successively the posts of secretary and treasurer, and was president of the college from 1863 to 1867. He was one of the two representatives of All Saints' Ward in the first Manchester Municipal Council. When the validity of the Charter of Incorporation was disputed he guaranteed the bank to the amount of £500 for advances made to the Corporation. On his retirement from the practice of his profession he resided at Pendyffryn in Carnarvonshire, for which county he served the office of High Sheriff in 1855. He died August 5th, 1870, aged 74 years.

118. JOSEPH PILKINGTON, merchant (1828, 1840), was the son of Thomas Pilkington and Ann, daughter of John Mills of Ferneysides in Little Lever, whose sister was the wife of Thomas Barnes, D.D., one of the ministers of Cross Street Chapel. In the genealogy of the Pilkingtons, compiled by Mr. John Harland, edited by Mr. Wm. E. A. Axon, and commencing with the year 1066, a place is allotted to Mr. Joseph Pilkington as a member of this knightly family. Mr. Joseph Pilkington married, for a second wife, Hannah, daughter of Mr. Fort of Manchester, by whom he had a daughter, Eliza, who became the second wife of the late Mr. John Harland, for many years connected with the *Manchester Guardian* and author of several local works. Mr. Pilkington died April 2nd, 1845, aged 75 years, and was buried in the Chapel yard.

119. JAMES ALLEN, merchant (1828, 1840, 1854).
He was the son of James Allen of Stand, and Elizabeth his wife, daughter of Mr. Isherwood of Bolton. Mr. James Allen, the father, and his wife and several of their children, were buried in the Chapel yard at Stand. The firm of James Allen and Sons, fustian manufacturers, Hotel Buildings, Exchange Street, occurs in the Manchester Directory for 1821. This Trustee was never married. He died May 18th, 1857, aged 75 years.

120. SAMUEL MARSLAND, cotton spinner (1821, 1828, 1840), was son of Samuel Marsland, by his second wife (see No. 80). He was educated at Manchester College, York, and married Charlotte Augusta, daughter of John Daniel Leisler and Maria Madeleine. He died August 25th, 1847, aged 55 years.

121. HENRY MARSLAND, cotton spinner (1821, 1828, 1840),
was the younger son of Samuel Marsland, by his second wife (No. 80). He never was married. He died March 29th, 1845, aged 52 years.

122. BENJAMIN HEYWOOD, banker, F.R.S. (1821, 1828, 1840).
He was the eldest son of Nathaniel and Anne Heywood (No. 101). He succeeded to the banking business of Heywood Brothers and Co., in St. Ann's Street, at the corner of St. Ann's Square. He married Sophia Ann, daughter of Thomas Robinson (No. 68). He was the first President of the Manchester Mechanics' Institution, in which he took an active interest, and was re-elected president for many years. He was returned to Parliament in 1831 as one of the members for the county of Lancaster, and was created a baronet in 1838. He was President of Manchester College, York, from 1840 to 1842. He died August 11th, 1865, aged 71 years. There is a full-length portrait of him in the Manchester Mechanics' Institution, painted by William Bradley.

123. THOMAS HEYWOOD, banker, F.S.A. (1821, 1828, 1840).

He was a younger brother of Sir Benjamin Heywood. He married Mary Elizabeth, daughter of John Barton of Swinton near Manchester, and Saxby in Lincolnshire, and Margaret, daughter of John Watson of Preston. He was Borough-reeve of Salford in 1826. He was one of the early members of the Council of the Chetham Society, and edited the Diary of the Rev. Henry Newcome and several other publications of that society. He resided at Hope End in the county of Hereford, and served the office of High Sheriff of that county in 1840. He died November 20th, 1866, aged 69 years.

124. PETER WALKER of Salford, manufacturer (1821, 1828, 1840).

He was the son of John Walker and Jane Stott, and was born in 1784 at Ratcliffe Bridge. He married first, Elizabeth Aspinall, his cousin; and secondly, Isabella Hunter. He died December 3rd, 1857, aged 73 years. During his residence in Salford Mr. Walker made the acquaintance of Mr. John Edward Taylor and Mr. Archibald Prentice, both afterwards connected with the newspaper press of Manchester, who were his neighbours, and with both of whom he ever afterwards continued to have the most friendly relations.

1828.

125. EDWARD HOLME, doctor of physic (1828, 1840),

was born at Kendal, February 17th, 1770. After a preliminary school education he was admitted a student of the Academy at Manchester. In 1790 he went, with two young friends, to the University of Gottingen, whence, after a stay of about two years, he removed to Edinburgh and attended the classes of anatomy, surgery, and practice of medicine. He received the degree of Doctor of Medicine at the University of Leyden. Early in 1794 he commenced practice at Manchester, and in the same year he was elected one of the physicians to the Royal Infirmary, an appointment which

he held till 1828. As he became known his services were sought for and he ultimately attained an extensive and lucrative practice. He filled the office of President of the Literary and Philosophical Society of Manchester. He collected a large and valuable library, and made the acquaintance of many eminent and learned men, among whom was Dr. Parr, who was occasionally Dr. Holme's guest in Manchester. Dr. Holme was the first President of the Manchester Natural History Society and the first President of the Chetham Society. He left an estate to his friend and pastor, the Rev. John Gooch Robberds, and bequeathed also a sum of £2,000 for the support and maintenance of the minister or ministers of the religious body with which he had been connected in Manchester. He was never married, and died November 28th, 1847. A portrait of Dr. Holme was painted by William Scott, and now hangs in one of the rooms of the Manchester Literary and Philosophical Society in George Street. It was engraved by J. R. Jackson and published by John Clowes Grundy. It is an excellent likeness. The size of the engraving is 16 inches by 13 inches.

126. THOMAS POTTER merchant (1828, 1840),

was the son of Mr. John Potter of Tadcaster. After assisting his father in the management of his farm, he came to Manchester about the year 1803, and joined his brothers William and Richard, who had previously entered into business in Cannon Street. After some years of undivided attention to business he began to take part in town's affairs. His brother Richard on the passing of the Reform Bill had been returned to Parliament as member for Wigan. At this time the government of Manchester was in an unsatisfactory state. The Boroughreeve and Constables were appointed by the Leet Court of the Lord of the Manor. As a general Municipal Corporations Act had been recently passed, Mr. Potter, in conjunction with Mr. Richard Cobden and others, was instrumental in obtaining for Manchester a Charter of Incorporation. Their object, though bitterly

opposed, was successful. A Charter was obtained in October, 1838, and in recognition of his services Mr. Potter was elected the first Mayor of Manchester November 9th, 1838, and such election made him the first Mayor of any Corporation under the Municipal Corporations Act. He served the office for two consecutive years, 1838-9 and 1839-40. During the latter year the Queen was pleased to confer on him the honour of knighthood. When the validity of the Charter of Incorporation was disputed and costly law proceedings were imminent, he guaranteed the bank the sum of £1,000 against advances made to the Corporation. He married as a second wife Esther, daughter of Thomas Bayley of Booth Hall, Blackley, by whom he had two sons, the elder, John, who served the office of Mayor of Manchester for three years and received the honour of knighthood, and was returned to Parliament as one of the M.P.'s for Manchester, and Thomas Bayley, who is now and has been for many years M.P. for Rochdale. Sir Thomas Potter died March 20th, 1845, and received a public funeral. The shops on the line of route to the Ardwick Cemetery, where he was interred, were closed and the streets were lined with people all anxious to pay the last tribute of respect to one who had so long stood their firm friend. A sermon preached in Cross Street Chapel on occasion of his death by the Rev. John Gooch Robberds was subsequently printed and published. A full-length portrait of him by William Bradley hangs upon the walls of the state drawing-room in the Town Hall. This portrait has been finely engraved by S. W. Reynolds, and was published by Thomas Agnew, May 29, 1841. It was painted for John Brooks, Esq., one of the first Aldermen of the City Council elected after the granting of the Charter, and by him was presented to the Corporation.

127. SAMUEL ALCOCK, merchant (1828, 1840, 1854).

He was son of Thomas Alcock of Manchester, and Hannah, daughter of the Rev. Ralph Astley of Whitehaven, by

Elizabeth, daughter of Thomas Whalley, and was born December 28th, 1789. He married Susanna Harriet, daughter of John Robberds of Norwich, and sister of the Rev. John Gooch Robberds. He was long connected with the trade of Manchester. He was a supporter of many of its local institutions, and was zealous as to the well-being of those specially belonging to the religious body to which he had attached himself. He was for many years treasurer of the Chapel and chairman of the Trustees. He was one of the executors of the will of John Owens and one of his trustees for educational purposes. He removed from Manchester some years before his death and resided for a time in Darley Dale. He is described in the Trust Deed of 1854 as of Burrow Hall, Westmoreland. He died there September 28th, 1858, aged 68 years.

128. JOHN HALL the younger, merchant (1828, 1840),

was the eldest son of John Hall (see No. 115). He was educated at Manchester College, York. A memorandum exists in which he refers to the students in the College who were his friends. He names Charles Wallace, afterwards minister of Hale and Altrincham; Mark Philips, afterwards M.P. for Manchester; Edward Strutt, afterwards M.P. for Derby, created in 1856 Lord Belper, and appointed Lord-Lieutenant of Nottinghamshire; Offley Shore, afterwards of Norton Hall, near Sheffield; the Listers, the Watsons, G. H. Fielding, afterwards a physician of Hull; and Nicholas William Gibson, afterwards a clergyman of the Church of England, who became incumbent of St. Thomas's Chapel, Ardwick Green, and a Canon of the Cathedral Church of Manchester. Mr. Hall married Elizabeth, the only child and heiress of James Byfield of Great Budworth in the county of Chester. He resided at Mersey Bank House, Heaton Norris, and was a J.P. for the county of Lancaster, and a J.P. for the borough of Stockport. He died October 1st, 1843, aged 42 years.

129. LEIGH SLATER, merchant (1828, 1840).

He was the son of Thomas Slater and Ann Booth beforenamed (No. 96).

130. DENNISON NAYLOR, merchant (1840, 1854).

The full name of this Trustee was Benjamin Dennison Naylor. He was the only surviving son of Benjamin Naylor (No. 106). He was in business in Manchester and resident the greater part of his life at Altrincham in Cheshire. As a collateral descendant of Humphrey Chetham, the Founder, Mr. Naylor became a Feoffee of the Chetham College. He was a regular attendant at the Feoffees' meetings and an assiduous member of the committee of management. On his death the Feoffees of the College passed an address of condolence to his sisters, who were his only surviving relatives, as Mr. Naylor was never married. He devoted his leisure time to the study of astronomy and erected a telescope, with a clear six-inch object glass, upon a residence which he built at Dunham Massey. It was, however, scarcely completed when he died, December 27th, 1868, aged 70 years. After his death the instrument was sold to Sir George B. Airy, the Astronomer Royal, for the Greenwich Observatory. It was subsequently employed in Kerguelen's Land in observing the transit of Venus in 1874.

131. RICHARD COLLINS, corn merchant (1828, 1840).

He was the son of Thomas Collins and Ann daughter of Thomas Kent. He married, first, Elizabeth daughter of John Barratt of Manchester; and, secondly, Sarah daughter of Daniel and Ann Gibbs of London. He was, early in life, in partnership with Mr. Hatfield. He died September 2nd, 1853, aged 70 years. Mr. Collins was a man of liberal tendencies, and was associated in social and political movements with Mr. Joseph Brotherton, M.P., Mr. John Edward Taylor, and Mr. Richard Potter. His son, Mr. Edward Collins, resides at Northlea, Altrincham, and is in the Commission of the Peace for the county of Chester.

132. THOMAS WORTHINGTON, merchant (1828, 1840), was the son of William Worthington of Nottingham and Frances, daughter of Mr. Barlow. He was born November 14th, 1779. He was apprenticed to Mr. John Worthington of Stockport, and with his brother, William Barlow Worthington, succeeded him in business. He removed to Manchester and resided in the Crescent, Salford. He married, first, Lucy daughter of John Broadhurst of Stockport, and, secondly, Susannah daughter of Samuel Barton of London. He died June 5th, 1842, aged 62 years.

133. JAMES ASPINALL TURNER, warehouseman (1828, 1840, 1854) was the son of John Turner of Bolton, by Elizabeth daughter of James Aspinall of Liverpool. His ancestor, the Rev. John Turner (*ante* p. 23), was born in 1689, and was educated by the Rev. James Coningham, one of the ministers of Cross Street Chapel. His son was the Rev. William Turner of Wakefield, and his grandson the Rev. William Turner of Newcastle-upon-Tyne, whose daughter Mary became the wife of the Rev. John Gooch Robberds. Mr. James Aspinall Turner married Sarah daughter of Robert Grierson Blackmore. He was returned for Manchester in two Parliaments, March 28th, 1857, and April 30th, 1859. He died September 28th, 1867, aged 70 years.

134. JOSEPH MORTON, Actuary to the Manchester Fire and Life Assurance Company (1828, 1840).

He was born in Manchester, February 10th, 1810, and he married Harriet Sigley. Before he became connected with the Manchester Assurance Office he was in the service of Jones, Loyds, and Co., bankers, King Street. Mr. Morton is described by one who, in his youth, knew him well, as "an "Unitarian of the old school, without any of that which, in "these days, may be called religious siding. His respect for "the Holy Scripture never degenerated into fetish worship. "He delighted to read the Psalms of David, and point out

"their beauties, so that I, who had been warned against "those heterodox Unitarians, found all at once that out of "their mouths the Holy Word sounded more acceptable than "ever; and many a time, thinking as youths will, I fancied "there must be some mistake, and no doubt there was and "still may be." He afterwards became a sharebroker and removed to London where he became connected with the Briton Insurance Company from which he retired with a pension which he received till his death, December 29th, 1867. He was one of the founders of the Gentleman's Glee Club, and was connected with the Manchester Choral Society.

135. THOMAS GOLLAND, chandler (1828),

was the son of Edward Golland of Retford and Ann his wife, daughter of Mr. Atkin. He was born February 14th, 1770, and married Elizabeth daughter of John Smith of Haulgh Hall, near Bolton, and Ann daughter of Robert Lansdale of Swinton. He died December 9th, 1837, aged 67 years, and was buried in the Chapel yard.

136. ALEXANDER HENRY, merchant (1828, 1840, 1854),

was a native of Ireland. His family had removed from Scotland to the County Down at the plantation of Ulster, where their descendants are still living. He passed the early part of his life in America, whither he went to be under the care of an uncle of the same name with himself, who was settled as a merchant at Philadelphia. This uncle was an eminent philanthropist and school teacher, and a great promoter of Christian missions in India. He was a rigid Presbyterian of the Scotch school and sorely lamented that his nephew had become a Unitarian. Mr. Henry remained in America until he was twenty-one and then he came to Manchester and commenced business in Palace Street. After a time he removed to Spear Street, where he took a younger brother, named Samuel, into partnership, and the firm became "A. and S. Henry," a style which it still retains, though

Mr. Samuel Henry perished with nearly all the persons on board the American ship Lexington when it caught fire on a voyage from New York to Providence in January, 1840. Mr. Henry was successful in business and became one of the merchant princes of Manchester. He used to relate that he had made upwards of twenty-five voyages to America in sailing ships, and that he was once left behind at Plymouth where he had tarried on shore to hasten on an old gentleman with whom he had posted from London. He always added with a smile, that this taught him a lesson about busying himself with gratuitous acts of kindness. He was an ardent Free-trader and a Liberal in politics. When the validity of the Charter of Incorporation was disputed he guaranteed the bank to the amount of £500 for advances made to the Corporation. He represented South Lancashire in Parliament from December, 1847, to July, 1852. His son, Mr. John Snowdon Henry, subsequently represented the South Eastern Division of the county. Another son, Mr. Mitchell Henry, is the present M.P. for the county of Galway, and the head of the firm of A. and S. Henry, of Portland Street, Manchester, where it has been located since 1833. Mr. Alexander Henry died October 4th, 1862, aged 84 years.

137. FREDERICK POTTER, merchant (1828, 1840).

He was the son of Benjamin Potter and Elizabeth his wife, daughter of James Potter (see No. 87). He died in 1845, unmarried, aged 44 years.

1840.

138. JAMES HEYWOOD, esquire, F.R.S. (1840, 1854),

is the youngest son of Nathaniel and Anne Heywood (No. 101). He was educated at Trinity College, Cambridge, and was a Senior Optime in 1833. He was called to the Bar of the Inner Temple in 1838 but practised very little. He married Anne widow of Gustavus Albret Escher of Zurich, and fourth daughter of John Kennedy of Ardwick and Mary daughter of John Stuart of Stirlingshire. He was a member of the first Council of the Chetham Society. He has published several

works relating to the Universities of Oxford and Cambridge and to Academical Reform. He was the first President of the Manchester Athenæum, and has been President of the Statistical Section of the British Association. He was one of the trustees for educational purposes appointed by John Owens, the founder of Owens College. He has taken an active part in the movement for opening libraries, picture galleries, and museums on Sundays, and has himself established a free lending library at Notting Hill, which is much used and valued. He was returned in 1847 without opposition for the Northern Division of the county of Lancaster, and again in 1852. He was President of Manchester New College, London, from 1853 to 1858. In 1854, when the Oxford University Bill was in the House of Commons, he carried clauses removing religious tests from matriculation and from the early secular degrees of bachelor in that seat of learning. A beautiful marble medallion of him by John Adams Acton has been placed in the newsroom of the Athenæum. It forms one of a group of three, the other medallions representing Richard Cobden and William Langton, who were associated with him in the foundation of that institution.

139. LEA BIRCH, merchant (1840).

He was the grandson of Josiah Birch before-named (No. 57), and son of Scholes Birch of Manchester and Caroline eldest daughter of Joseph Priestley of White Windows, Sowerby Bridge. He married Amy Downward, and died June 3rd, 1868, aged 69 years. His brother, the Venerable Edward Birch, Archdeacon of Blackburn, was for some time Incumbent of St. Saviour's Church, Chorlton-upon-Medlock, and in 1868 was made Vicar of Blackburn, and in 1877 appointed Archdeacon of Blackburn.

140. JOHN EDWARD TAYLOR, printer (1840),

was born at Ilminster, September 11th, 1791. His father, the Rev. John Taylor, was educated for the ministry among the Unitarians at the Academy at Daventry, where he was after-

wards classical tutor. He subsequently had charge successively of two congregations. His opinions having undergone a change, he became a member of the Society of Friends and for some years presided over their school in Manchester. His health caused him to resign this position and he died in 1817. His son, Mr. John Edward Taylor, was intended for the medical profession. This design, however, was abandoned and he was placed in a manufacturing business. He was afterwards in his business life associated with the late Mr. John Shuttleworth. In 1820 a few gentlemen decided upon establishing a Liberal newspaper in Manchester, and Mr. John Edward Taylor was asked to become the editor. The first number of the *Manchester Guardian* appeared May 5th, 1821. It was then a weekly paper, published on a Saturday, price 7d. Mr. Taylor subsequently became the sole proprietor and principal editor. It flourished under his management, and is now the most important provincial journal in England. Mr. Taylor was a member of the first Town Council in 1838, and when the validity of the Charter of Incorporation was disputed, he guaranteed the bank to the amount of £500 against advances made to the Corporation. He died January 6th, 1844, aged 52 years, and was interred at the Rusholme Road Cemetery. A sermon on occasion of his death was preached by the Rev. John Gooch Robberds in the Chapel, and was subsequently printed and published.

141. SIDNEY POTTER, calico printer (1840, 1854),

was the younger son of James Potter, and Mary daughter of George Moore of Lancaster. He married Louisa daughter of Samuel Kay and Elizabeth Smalley (see No. 99). He represented All Saints' Ward in the Municipal Council from 1844 to 1850, and died March 21st, 1875, aged 69 years. His widow published in 1879 an interesting volume entitled *Lancashire Memories.*

142. JOHN CARVER, merchant (1840, 1854),

was the son of William Carver of Ingarsby Lodge in the county of Leicester. After serving an apprenticeship to

Mr. Hudson of Leicester, draper, he went to Gibraltar and commenced business as a merchant. He there became acquainted with Mr. Richard Marsden with whom he formed a business connection. He returned to England for the purpose of fulfilling an engagement to marry Lydia the daughter of his former master, William Hudson, and his wife Ann the daughter of John Shipley. He returned to Gibraltar with his wife and remained there some years, during which he was so successful as to be enabled to leave and reside permanently in England. He settled in Manchester and attended the services at Cross Street Chapel with his wife who had been brought up an Unitarian. He was appointed a Trustee of the Chapel in 1840, and on the retirement of Mr. Samuel Alcock he was unanimously invited to accept the offices of Treasurer and Chairman of the Trustees which offices he held until his death, a period of nearly 20 years. He died July 27th, 1863, aged 72 years. Mr. Carver did not seek publicity, but he was for a time a member of the Committee of the Manchester Royal Exchange, and filled the office of treasurer.

143. SAMUEL KAY the younger, gentleman (1840), is the son of Samuel and Ann Kay (No. 99). He is a solicitor, and Registrar of the County Court of Manchester.

144. VINCENT POTTER, merchant (1840, 1854), was the son of Thomas and Ellen Potter (No. 88). He never was married. He died July 22nd, 1864, aged 55 years.

145. FRANCIS POTTER, merchant (1840, 1854). He was the second son of Benjamin and Elizabeth Potter (No. 87). He married Mary Ellen Holt of Liverpool. He died November 28th, 1865, aged 61 years.

146. HENRY THOMAS WORTHINGTON, surgeon (1840), was the son of Samuel Worthington of Nottingham, who served the office of Mayor of that town in 1800, and

Susannah daughter of — Shelton. He was born February 28th, 1798. He was Surgeon to the Royal Infirmary, and was consulted in Madame Malibran de Beriot's last illness when she came to Manchester to sing at the Musical Festival in 1835. His genial temper made him popular among his acquaintances. He died in 1840, aged 42 years.

147. WILLIAM ARMSTRONG, manufacturer (1840, 1854).
His place of business was in Mosley Street and his residence on the Eccles New Road. He married Harriet Rebecca, daughter of William Whittenbury of Manchester, and died September 7th, 1858.

148. JAMES CHORLEY, woollen draper (1840).
He was the grandson of the Rev. John Chorley of Monton, and Jane daughter of Sir Robert Dukinfield, the first baronet, by his second wife, Susannah Thomson (No. 13). He was the son of John Chorley and Helen daughter of Henry Kelsall. He married Sarah daughter of Charles Leigh of Monton and Rachel daughter of Thomas Worsley of Swinton. He was by descent and personal conviction attached to the principles of the English Presbyterians, and his house was always open to the Unitarian ministers of Manchester and other places. He died December 26th, 1851, aged 58 years.

149. JOHN CHAPMAN, reed maker (1840).
He took an active interest in the Lower Mosley Street Schools of which he was secretary. He continued his services there as long as his health permitted. In March, 1846, when he resigned his office, the committee passed a resolution expressive of their appreciation of his long and valuable services.

150. THOMAS ASHWORTH, manufacturer (1840, 1854).
He was the son of John and Sarah Ashworth of Manchester. He was an Alderman of the Borough of Salford, and took a lively interest in all educational movements. He was

instrumental in the formation of the Pendleton Mechanics' Institution, of which he was president for many years. He died March 29th, 1869.

151. JOHN SWANWICK, commission agent (1840, 1854),

is the son of Edward Swanwick and Sarah McClean (see No. 154). He married Emma daughter of James Ryland and Mary his wife, daughter of Samuel Smith of Birmingham.

152. SAMUEL DARBISHIRE, barrister-at-law (1840).

He was the eldest son of James and Mary Darbishire (No. 116). He died suddenly May 28th, 1846, aged 29 years. His health had been failing for some months. On the day of his death he had been engaged professionally in one of the local courts. Shortly after leaving it nature gave way and his earthly career was suddenly closed.

> "Death broke at once the vital chain,
> And freed his soul the nearest way."

153. JAMES MATHER DARBISHIRE, linen merchant (1840).

He is the second son of James Darbishire (No. 116). He married Jane daughter of John Johnston of Field House near Chester, and Elizabeth his wife daughter of Robert Brittain. He removed from Manchester to Belfast in 1847.

154. EDWARD SWANWICK, corn dealer (1840, 1854),

was the son of John Swanwick of Wem, and his wife Mary, *née* Hincks. Both father and mother were descendants of the great Nonconformist minister, Philip Henry. He married Sarah daughter of John McClean of Belfast and Sarah Shanks of Lisburn in Ireland. He died November 20th, 1840, aged 60 years.

155. JOHN RAWSON, manufacturer (1840).

He resided at Ardwick Green. His daughter was the wife of George Wilson, the active coadjutor of Richard Cobden,

John Bright, and other leaders of the Anti-Corn-Law agitation. He was chairman of all the large public meetings held in Manchester and elsewhere under the immediate supervision of the Anti-Corn-Law League. In after times Mr. Wilson was the Chairman of the Board of Directors of the Lancashire and Yorkshire Railway Company. Mr. Rawson died January 11th, 1854.

156. THOMAS FORREST, bookseller and stationer (1840).

He came to Manchester as a journeyman printer and worked himself up to the position of a bookseller and stationer in St. Ann's Passage, then called the Old Exchange Passage. He removed into Market Street, and was succeeded in his business by Messrs. Johnson and Rawson, who had been in his employment. He removed from Manchester to Leicester, where he lived until his death, which took place March 25th, 1868, when he was 73 years old.

1854.

157. THOMAS BAKER, gentleman (1854),

was born in Birmingham 16th May, 1810. He received the early part of his education at the Grammar School of King Edward VI., which he left for the purpose of receiving private tuition. After two years' preparation he became a student of Manchester College, York. He passed through the curriculum of the college, and after an interval of two years settled in Manchester in 1835, and subsequently practised as a solicitor. He married Helen Darbishire daughter of Mr. Jeremiah Crook of Liverpool, the niece and adopted daughter of Elizabeth Darbishire, widow of Ashworth Clegg (see No. 77). Mr. Baker was Secretary to the Chapel Trustees for nearly 20 years. He has been connected with many public institutions in Manchester; with the Athenæum almost from its establishment, and of which he was honorary secretary for the year 1846; with the Law Association, of which he has been president, and which presented him with three silver table vases in recognition of his services; with the Board of Guardians, of

which he was a member from 1859 to 1863; with the Manchester Botanical Gardens, of which he is a vice-president, and with the Manchester Corporation from 1860, when he was returned for St. Ann's Ward. He served the office of Mayor for two years, 1880-81 and 1881-82. Before he had completed the period of his Mayoralty he received the compliment of being placed on the Commission of the Peace for the City. In April, 1883, Her Majesty conferred on him the honour of Knighthood. Sir Thomas Baker's eldest brother, the Rev. Franklin Baker, was minister of Bank Street Chapel, Bolton, for forty years. His second sister, Harriet Baker, married Edward White Benson, and was the mother of the present Archbishop of Canterbury.

158. THOMAS ASHTON, doctor of medicine (1854),

was the son of John Ashton of Manchester and Sarah Acton of Chester. His father came to Manchester from Gorton, where the family had been settled for many years and were members of the Dissenting Congregation there. Dr. Ashton was a pupil of Mr. J. A. Ransome, surgeon, and, after having become a graduate of the College of Surgeons and a licentiate of Apothecaries' Hall, he was appointed Physicians' Clerk at the Manchester Royal Infirmary. He first practised in Manchester as a surgeon, and then became a member of the Royal College of Physicians, London. He took an active part in the management of the Society for the Promotion of Natural History, of which he was a vice-president, and for which he wrote a handbook, entitled *Visits to the Museum of the Natural History Society.* He was for many years a member of the Council of the Royal Botanical Gardens, and as a contribution to the question of the Sunday opening of the gardens he wrote a pamphlet, entitled *The Sabbath and the Sunday.* His eldest sister was the wife of Mr. Benjamin Nicholls, Mayor of Manchester, 1853-4, 1854-5. He relinquished all practice many years before his death. He died December 15th, 1883, aged 83 years.

159. WILLIAM JOHN CARVER, merchant (1854).

He is the only son of John Carver (see No. 142).

160. JOHN COATES, calico printer (1854).

His father was of the same name and business and resided in Manchester. He married Frances daughter of Joseph Heald and Rachel Marsden of Leeds. He died October 5th, 1865, aged 57 years.

161. GEORGE FAIRBAIRN, engineer (1854).

He was a younger son of Sir William Fairbairn, Baronet, and Dorothy daughter of John Mar of Morpeth. He married Bessie Annie daughter of the Rev. Charles Frederic Bagshaw, Chaplain to the New Bayley Prison, Manchester. He died in 1868. When Sir William Fairbairn settled in Manchester, he became a member of the congregation assembling in Cross Street Chapel, and remained so till the end of his life—a period of more than fifty years. Though a Scotchman by birth, Sir William was pre-eminently a Manchester man. His works were in Ancoats, and he became so prominent as an engineer that his life was identified with half-a-century of progress in mechanical science. His name will rank among the greatest of the worthies of Manchester, for he was actively associated with every movement having for its object the intellectual, moral, and social improvement of the people. He died August 18th, 1874. There is a full-length marble statue of him, by G. E. Geflowski, in the vestibule of the Town Hall, the execution and erection of which was decided upon at a public meeting of the citizens of Manchester held October 19th, 1874, as the most fitting memorial they could have of their distinguished fellow citizen. There is also a portrait of him painted by Philip Westcot, engraved by T. O. Barlow, R.A., and published by Agnew in 1852; also a smaller engraved portrait by H. Adlard in his *Life*, edited by William Pole.

162. PHILIP GILLIBRAND, merchant (1854),

is the son of Thomas Gillibrand of Higher Ardwick, and Elizabeth daughter of John Priestley of Huddersfield. He was apprenticed to a draper at Leicester, and on the termination of his service he entered into an engagement with Messrs. Bannerman and Sons, merchants, of Manchester. He married Elizabeth Clayton, daughter of Richard Norman and Mary, daughter of — Clayton of Keyham in the county of Leicester. He became a member of the Committee of the Home Trade Association, of which he was elected chairman in 1853, and retained the office for 15 years. He was actively engaged in obtaining an improvement in the law of bankruptcy, and in inaugurating a system of parcels post. He also joined in active measures about the Post Office site in Manchester, and was instrumental in preventing the Post Office being removed to John Dalton Street. He is a Vice-President of the Warehousemen and Clerks' School, and of the Commercial Travellers' School. He was a member of the Committee of the Portico Library and of the Council of the Royal Institution. He retired from business in January, 1880, after a connection with his partners of 50 years.

163. JAMES BOWER HARRISON, surgeon (1854),

is a grandson of the Rev. Ralph Harrison, who was one of the ministers of Cross Street Chapel, and son of the Rev. William Harrison, who was minister of Blackley Chapel upwards of 50 years. Dr. James B. Harrison after the usual school education was articled to Mr. W. R. Whatton, F.R.S., an eminent surgeon of Manchester. On the termination of his Articles he became one of the resident medical officers of the Royal Infirmary. He subsequently became a member of the College of Surgeons and was appointed Honorary Surgeon to the Ardwick and Ancoats Dispensary, and Demonstrator of Anatomy at the Manchester School of Medicine. In 1852 he was made a Fellow of the Royal College of Surgeons, and in 1857 he became a member of the Royal College of Physicians, London. He married

Catherine, daughter of William Evans of Chester and Ellen Mather. He has contributed articles to various medical journals, to *Chambers's Edinburgh Journal*, and to *Household Words*. By his observations in the *Dublin Medical Quarterly* and a letter addressed to the Earl of Shaftesbury on the expediency of submitting certain branches of trade and manufactures to Government medical inspection, he was instrumental in leading to a Government inquiry into the condition of children employed in unhealthy occupations. A pamphlet on the effects produced by the contamination of water with lead was the first monograph on the subject published in England.

164. THOMAS JOHNSON, calico printer (1854).

He was son of John and Elizabeth Johnson before-named (see No. 153). He was educated at Manchester College, York. He married Mary Jane, only daughter of Stephen Humble and his wife Mary, *née* Eccles. He died December 1st, 1866.

165. GEORGE MILNES, merchant (1854).

He is the son of Eaton William Milnes of Manchester, and Alice daughter of Richard Edge of Salford. He married Elizabeth daughter of Robert Charlton and Jane his wife, *née* Laing.

166. JAMES MCCONNEL, cotton spinner (1854),

was the son of James McConnel of Manchester and Margaret daughter of Henry Houldsworth. He married Anne daughter of George Morewood of Thornbridge, Bakewell. On retiring from business in Manchester he removed to Esher in Surrey, where he died March 2nd, 1879, aged 75 years.

167. SOLOMON ADOLPHUS MEYER, merchant (1854).

He was a son of Morris Sigismund and Paulina Meyer of Manchester. He married Emily, youngest daughter of

Wainwright Bellhouse of Manchester, and Sarah Ward daughter of Gavin Hamilton of Manchester, surgeon. He died January 14th, 1860, aged 43 years.

168. MARTIN SCHUNCK, merchant (1854).

He was the son of Karl Schunck, who lived in the Electorate of Hesse, and his wife Wilhelmina Hartmann, daughter of a Protestant minister in the same Electorate. Karl Schunck entered the army of the Elector of Hesse, and rose to the rank of major. When the Elector hired out his troops to the British Government Karl Schunck was sent with his regiment to America, then engaged in the War of Independence. This was late in the struggle, and he never was actively engaged against the Americans. He subsequently left the army and entered the Civil Service of the Elector. Mr. Schunck was born November 11th, 1789, at Schlüchtern, in Hesse. He was at school at Neuchatel, in Switzerland, and engaged early in life in commercial pursuits. He settled in Manchester in 1808, where he resided during the rest of his life. He married, in 1816, Susannah Dorothea Catharine daughter of Johann Jacob Mylius, merchant and senator of the free city of Frankfurt-on-the-Maine. He died February 22nd, 1872, aged 82 years.

169. ARCHIBALD WINTERBOTTOM, merchant (1854).

He was the youngest son of William Winterbottom of Saddleworth in the county of York, woollen manufacturer, and Isabella daughter of Archibald Dickson of Hawick, in Roxburghshire. He married Helen the youngest daughter of George Woolley of Manchester, cotton spinner and manufacturer. He died January 18th, 1884, aged 69 years.

170. ROBERT HENRY KAY, manufacturer (1854).

The youngest son of Samuel and Ann Kay (No. 99). He married Eliza daughter of Aldcroft Phillips and his wife, *née* Humphrys.

171. HENRY PERSHOUSE, gentleman (1854).

He was the son of James Pershouse and Elizabeth Pilling, and grandson of John Pershouse and Elizabeth, sister of Ashworth Clegg before-named (No. 77). He was descended from the family of Pershouse of Penn Hall, Staffordshire, to which estate he was heir. There is a pedigree of the family in the *Midland Antiquary* for March, 1884, which commences anno 22 Edward IV. Mr. Pershouse married twice, and died November 4th, 1882.

172 FREDERICK CRAVEN, calico printer (1854),

is the son of John Craven of Leeds, and Ann daughter of Edward Laycock of Bretton, near Wakefield. He married Frances Amelia daughter of John and Mary Brooke of Brighouse in the county of York. He was for ten years the Chapel Treasurer and Chairman of the Trustees. Mr. Craven resides at Thornbridge, near Bakewell, and is in the Commission of the Peace for the county of Derby. He is a patron of art, and possesses a gallery of oil paintings and water colour drawings by some of England's greatest artists.

173. WALKER GOLLAND, surgeon (1854).

He was a son of Thomas and Elizabeth Golland (No. 135). He married Matilda, widow of Thomas Foster, surgeon. He died February 5th, 1865, aged 53 years.

BOOKS, SERMONS, AND PAMPHLETS

BY MINISTERS OF THE CHAPEL;

ALSO SUCH SERMONS AS WERE PUBLISHED ON OCCASION OF THE DEATHS OF ANY OF THE MINISTERS, AND SERMONS PREACHED IN THE CHAPEL BY OTHER MINISTERS AND SUBSEQUENTLY PUBLISHED; WITH OTHER WORKS REFERRED TO IN THESE MEMORIALS.

HENRY NEWCOME.

1.—THE CENSURES OF THE CHURCH REVIVED. In the defence of a short Paper published by the first Classis within the Province of Lancaster, in the severall Congregations belonging to their own Association, but since printed without their privity or consent, after it had been assaulted by some gentlemen and others within their bounds, in certain Papers presented by them unto the said Classis, and since also printed together with an Answer of that Classis unto the first of their Papers, without their knowledge also and consent, under the title of Excommunicatio excommunicata, or a Censure of the Presbyterian Censures and Proceedings in the Classis at Manchester.

Wherein, 1. The dangerousness of admitting moderate Episcopacy is shewed.

2. The Jus divinum of the Ruling Elders office is asserted and cleared.

3. The aspersions of Schisme and Perjury are wiped off from those that disown Episcopacy.

4. The being of a Church and lawfully Ordained Ministry are evidenced and secured sufficiently in the want of Episcopacy.

5. The Scriptures asserted and proved to be the sole supreame Judge of all controversies in matters of Religion, and the only sure interpreter of themselves, not Councils, or Fathers, or the universall practice of the Primitive Churches.

6. The Presbyterian Government vindicated from severall aspersions cast upon it, and also the first Classis within the

Province of Lancaster and their actings justified, in their making out their claime to the civill sanction, for the establishment of that Church Government and power which they exercise; and likewise a cleare manifestation, that their proceedings have been regular and orderly, according to the forme of Church Government established by Ordinance of Parliament.

In three full Answers, given to any thing objected, against their proceedings by the aforesaid Gentlemen and others, in any of their Papers. Together with a full Narrative, of the occasion and grounds, of publishing in the Congregations, the above mentioned short Paper, and of the whole proceedings since, from first to last. London: Printed for George Eversden, at the Signe of the Maiden-head in Pauls Church-yard, 1659. Sm. 4to., pp. lxiv. 352. [T. B., an imperfect copy.]

Newcome, in his *Autobiography* (p. 101), has the following reference to this work and his own share in it. "Jan. 16th, 1659. We had now our "great contest with the gentlemen in our parts about the Government; and "the papers became printed that had passed between them and the Classis. "In the answer we printed, Mr. Harrison drew up the main; Mr. Angier "the epistle; and the narrative of the whole business, and the answer to "their preface, was put upon me; which I did as it is now printed."

2.—The Sinners Hope: as his Priviledge, and Duty, in his worst condition, Stated, Cleered, and Improved. Tending as well to the Startling and Inviting of the Wicked from his Sinfull and Wretched course, upon the Conditionall Hopes that are layd out for him; as the Confirming and Directing of the truly humble and weak Christian in his Duty and Comfort, in the severall cases of Darkness, Sin, and Affliction. Being the Substance of severall Sermons preached by Henry Newcome, M.A. and one of the Ministers of the Gospell at Manchester, in the County Palatine of Lancaster. Lam. 3. 29. He putteth his Mouth in the Dust, if so be there may be Hope. Jer. 2. 25. But thou saidst there is no Hope, no, for I have loved strangers, and after them will I go. Heb. 6. 18. That—we might have a strong consolation, who have fled for refuge to lay hold on the Hope set before us. London: Printed by E. C. for George Eversden, at the sign of the Maiden-head in Pauls Church-yard, 1660. 8vo., pp. xxxiv. 187; one page of errata; and one leaf containing a list of books published by Eversden. [T. B.]

The Sinner's Hope is a discourse on Ezra x. 2. The introductory pages contain an epistle from Richard Heyrick "To my Reverend Friend, Henry "Newcome," another from Isaack Ambrose, an address by John Angier "To the Reader who is spiritually alive, and reads for spiritual nourish- "ment," an epistle dedicatory by Newcome "To the Reverend Mr. Richard "Heyrick: Warden of the late Colledge at Manchester, his much honoured "Brother, and faithful fellow labourer in the Congregation there," and an epistle "To the Christian Reader, especially to those of the Congregation at "Manchester, in the County of Lancaster, to whose service the Lord hath "at present appointed him in the Ministry of the Gospell." This volume has been fully described by Mr. J. E. Bailey in the *Palatine Note Book*, i. 17.

3.—USURPATION DEFEATED AND DAVID RESTORED: being an exact parallel between David and our most Gracious Soveraign King Charles II. In their dangerous Dissettlement, and wonderfull Restauration. Laid open in a Sermon on II. Sam. xix. 14. Preached on the Publique Solemn Day of Thanksgiving, May 24, 1660, in the Collegiate Church of Manchester, in the County Palatine of Lancaster, by Henry Newcome, Master in Arts, and Minister of the Gospel there. Prov. 24. 21. My Son, fear thou the Lord and the King, and meddle not with them that are given to change. London: Printed for Ralph Shelmerdine, Bookseller in Manchester, 1660. Small 8vo. [Manch. Free Lib.]

Title and dedication to Sir George Booth, Sir Ralph Ashton, of Middleton, and Richard Holland, 4 leaves. Epistle "To the Reverend, his Worthy Friend, Mr. Henry Newcome, Minister of Christ at Manchester," signed Isaac Ambrose. Gacslang [*i.e.*, Garstang], Aug. 21, 1660, 4 leaves, Usurpation Defeated, &c., pp. 46.

4.—A FAITHFUL NARRATION OF THE LIFE AND DEATH OF THAT HOLY AND LABORIOUS PREACHER, MR. JOHN MACHIN, late of Astbury, in the County of Chester. With a Prefaratory Epistle thereunto; written by that Excellent Person, Sir Charles Wolseley, Baronet. Published for the furtherance of Real Piety in Ministers and others. London: Printed for Neville Simmons, at the Three Crowns, at Holbourn Conduit, 1671. 12mo., pp. x. 96. [Chetham Lib.]

An account of this book is given in the *Palatine Note Book*, 1884, pp. 52-54. A new edition was published by the Rev. George Burder in 1799, a copy of which is in the Manchester Free Reference Library.

5.—AN HELP TO THE DUTY IN, AND RIGHT IMPROVEMENT OF, SICKNESS. By Henry Newcome, M.A., Minister of the Gospel.

London: Printed for Thomas Parkhurst, at the Bible and Three Crowns in Cheap-side, near Mercers-Chappel. 1685. 12mo., pp. (xiv.) 112.

This is a discourse from the text Job v. 6, 7, 8. Dedicated "To his "Beloved Friends, the Inhabitants of the Town of Manchester, in the "County Palatine of Lancaster," dated October 13th, 1684. A copy of this is preserved in Dr. Williams's Library, Grafton Street, London. The Librarian, the Rev. Thomas Hunter, has kindly furnished this title. Mr. J. E. Bailey possesses another copy.

6.—A PLAIN DISCOURSE ABOUT RASH AND SINFUL ANGER; as a Help for such as are willing to be relieved against so sad and too generally prevailing a Distemper, even amongst Professors of Religion. Being the Substance of some Sermons preached at Manchester in Lancashire. By Henry Newcome, M.A., and a Minister of the Gospel there. London: Printed for Tho. Parkhurst, at the Bible and Three Crowns in Cheapside, near Mercer's Chappel, 1693. Small 8vo., pp. xx. 76. Text: Prov. xxv. 28. [Manch. Free Lib.]

Addressed "To the Christian Reader," in a preface of eleven pages. Another address "To the Reader," by John Howe and John Starkey.

7.—THE COVENANT OF GRACE EFFECTUALLY REMEMBERED (a discourse on Psal. cv. 8, and I. Chron. xvi. 15).

This is mentioned by Calamy, *Account, &c.*, p. 393, but without date.

8.—THE DIARY OF THE REV. HENRY NEWCOME, from September 30, 1661, to September 29, 1663. Edited by Thomas Heywood, Esq., F.S.A. Printed for the Chetham Society, 1849; forming the 18th volume printed by that Society.

9.—THE AUTOBIOGRAPHY OF HENRY NEWCOME, M.A. Edited by Richard Parkinson, D.D., F.S.A., Principal of St. Bees College and Canon of Manchester. In 2 vols. Printed for the Chetham Society, 1852; forming Vols. 26 and 27 printed by that Society.

In the Catalogue of Manuscripts in Thoresby's Museum, printed at the end of *Ducatus Leodiensis* (1816, p. 93), the following is entered:—"The "Life of Mr. John Angier, of Denton Com. Lanc., by Mr. O. Heywood; "with Notes and Additions by Mr. Newcome, of Manchester." It is stated that this is "now printed."

JOHN CHORLTON.

1.—The Glorious Reward of Faithful Ministers Declared and Improved. In a Sermon upon the Occasion of the Funeral of that Excellent Minister of Jesus Christ, Henry Newcome, A.M., Late Pastor of a Congregation at Manchester in Lancashire. By John Chorlton. London: Printed for T. P., and are to be sold by Zachary Whitworth, Bookseller in Manchester, 1696. 4to., pp. viii. 36. Text: Dan. x. 2, 3. [T. B.]

Dedicated "To the Worthy and much Honoured Lady The Lady Meriel Mossley." With preface by John Howe, addressed "To the Christian Reader, especially such as lived under Excellent Mr. Newcome's most Faithful Ministry." The statement has been frequently made that an engraved portrait of Mr. Newcome was prefixed to this sermon. None of the copies which have been seen by the author have contained any such portrait.

2.—Invisible Realities the Real Christian's Greatest Concernment: in several sermons on 2 Cor. iv. 18. By Henry Pendlebury, A.M., late Minister of the Gospel at Rochdale in Lancashire; Author of The Plain Representation of Transubstantiation. London: Printed by J. D. for Ann Unsworth of Manchester, and sold by Jonathan Robinson at the Golden Lion in St. Paul's Churchyard. 1696. 12mo., pp. vi. 116. [T. B.]

Mr. Chorlton wrote the dedication to Hugh, Lord Willoughby of Parham; and Slate, in his *Nonconformist Remains* (p. 346), says that he also wrote the "Brief Account of the Life of the Author" in the same volume. A second edition was published, with a preface by James Coningham.

JAMES CONINGHAM.

1.—The Everlasting High Priest Considered and Improved in a Sermon preached at the Interment of the late Reverend Mr. John Chorlton, Minister of the Gospel in Manchester, May 19, 1705. By James Coningham, A.M. London: Printed by R. Tookey, and are to be sold by B. Bragge, at the Blew Ball in Ave Mary Lane. 1705. 8vo. The sermon occupies 30 pages. Text: Hebrews vii. 23, 24. [Dr. Williams's Lib.]

Dedicated "To the Right Honorable Hugh Lord Willoughby of Parham." Signed "J. Coningham."

2.—A Sermon preached at Salter's Hall, to the Societies for Reformation of Manners in the Cities of London and Westminster

on Monday, June 28, 1714. By James Coningham, A.M. Published at their request. London: 1714. pp. 39. Price 6d. Text: 2 Thess. iii. 13. [Dr. Williams's Lib.]

Dedicated "To the much honoured Sir Robert Duckinfield of Duckinfield in Cheshire Baronet."

3.—THE GREAT NEED OF DIVINE MERCY, AT DEATH AND JUDGMENT, consider'd, in a Sermon preach'd at the Charity-School in Gravel-Lane, Southwark, January 1, 1715. By James Coningham, A.M. Publish'd at the Request of the Trustees. London: Printed for John Clark, at the Bible and Crown, in Cheapside, near the Poultrey, 1715. Price Four-pence. 8vo., pp. iv. 28; Text: 2 Tim. i. 18. [T. B.]

4.—INVISIBLE REALITIES: the real Christian's greatest Concernment. In several Sermons, on 2 Cor. iv. 18. By Henry Pendlebury, author of the Plain Representation of Transubstantiation. The Second Edition. With a Preface by the Reverend Mr. Coningham.

The above title is taken from a list of "books printed for and sold by John Whitworth," given at the end of Joshua Jones's Sermon preached at Manchester, published in 1720.

THE BLESSEDNESS OF THEM THAT DIE IN THE FAITH AND WORK OF THEIR LORD. A Sermon occasion'd by the death of the late Reverend Mr. JAMES CONINGHAM, A.M. Preach'd to his affectionate afflicted people, September 9th, 1716. By S. Wright. We have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us. 2 Cor. iv. 7. Second Edition. London: Printed for Em. Matthews at the Bible in Pater-noster Row, 1716. Price 4d. 8vo., pp. 28. Text: Rev. xiv. 13. [T. B.]

JOSEPH MOTTERSHEAD.

1.—A THANKSGIVING SERMON: preach'd at [Cross Street Chapel] Manchester, November, 14, 1718. Being the Anniversary of the Surrender of the Rebels, at Preston, to the King's Forces. By J. Mottershead. Printed (with some Inlargements) at the Request of the Auditors. Oh that Men would praise the Lord for his Goodness, and his wonderful Works to the Children of Men! Psal. cvii. 8, 15, 21, 31. London: Printed, and sold by Eman. Matthews, at the Bible in Pater-Noster Row, and John Whitworth, Bookseller in Manchester, 1719. Price 4d. pp. 28. Text: Psal. cxxvi. 3. [T. B.]

2.—Jesus Christ a Divine Teacher. A Sermon preached at Shrewsbury at the Ordination of the Rev. Job Orton, September 18, 1745. By Joseph Mottershead. To which is added a Charge delivered on the same occasion by Samuel Bourn. Birmingham: Printed by T. Warren, Bookseller at the corner of Moor Street in the Bull-ring. MDCCXLV. Price 1s. 8vo., pp. 63. Text: John iii. 2. [T. B.]

3.—The Plain Catechism for Children, revised, and made still more plain and Catholic. To which are added, The Creed, Lord's Prayer, Ten Commandments, and Prayers and Graces for the Use of Children. By J. Mottershead. Isa. xxviii. 10: Precept must be upon Precept, Line upon Line. Prov. xxii. 6: Train up a child in the way he should go, and when he is old he will not depart from it. Manchester: Printed by R. Whitworth, Auctioneer, on Cock-pit Hill. 12mo., pp. 23. [T. B.]

"This Catechism," Mr. Mottershead says in his Preface, "was originally "composed by the Rev. Matthew Henry, and published with his Preface, "and an additional Catechism for those who are designed to attend the Lord's "Supper, which is now left out because more suitable to adult Persons than "Young Children."

4.—Religious Education Begun and Carried on in Three Catechisms. I. A short Doctrinal Catechism, in five Propositions. II. A short Historical Catechism, in eight Chapters. III. A large Doctrinal and Practical Catechism, in eight Parts. With a Preface; showing the Necessity and Importance of a Religious Education. By Samuel Bourn. Recommended by the Reverend Mr. Mottershead, Mr. Rogerson, Mr. Chandler, and Mr. Benson. Also by Mr. Grove, and Mr. Amory. Birmingham: Printed by T. Warren, and sold in London, by Jacob Robinson at the Golden Lyon in Ludgate Street. MDCCXLVIII. 16mo., pp. 152. [T. B.]

This is the third edition. The first part of "The Recommendation" is signed by Joseph Mottershead and Josiah Rogerson.

5.—Religious Discourses, on Various Useful and Important Subjects. By Joseph Mottershead. Glasgow: Printed by Robert and Andrew Foulis. MDCCLIX. 12mo., pp. [viii.] 347. [T. B.]

Dedication: "To the Christian Church in Manchester, with which the "Author is nearly connected: this Book is humbly inscribed, as a grateful "acknowledgment of their love, friendship, and kind encouragement of his "ministerial labours for a series of forty-one years."

6.—An Essay Towards a Discovery of the True Meaning and End of Christ's Death and Sacrifice, and consequently of

His Atonement and Propitiation for the Sins of the World. By a Friend of Truth and Liberty; who hath endeavoured to place this Subject in a clear and easy Light, consistent with Divine Attributes, with Reason, with Scripture, and with itself.

Contributed under the signature of "Theophilus" to the *Theological Repository*, edited by Dr. Priestley. Vol. 1. 1769. Pages 173–183, 225–236.

7.—A Criticism on Heb. I. 2.

A letter signed "Theophilus" in *Theological Repository*, Vol. 3. 1771. Pages 112–115.

JOHN SEDDON.

1.—The Sovereignty of the Divine Administration Vindicated; or, a Rational Account of Our Blessed Saviour's remarkable Temptation in the Wilderness; The Possessed at Capernaum; The Demoniacs at Gadara, and the Destruction of the Swine: With Free Remarks upon several other Important Passages in the New Testament. By the late Reverend Mr. Thomas Dixon of Bolton. With a Preface, by the Reverend Mr. John Seddon of Manchester. The Second Edition. London: Printed for Becket and De Hondt, in the Strand; J. Gore, in Liverpool; and Messieurs Clarke and Haslingden, in Manchester. Price One Shilling. 1766. 8vo., pp. 57. [T. B.]

2.—Discourses on the Person of Christ, on the Holy Spirit, and on Self-Deception; By the late Rev. John Seddon, Minister of a Dissenting Society in Manchester. With an Account of the Author, by R. Harrison, and Notes by the Editor. Warrington: Printed by W. Eyres, 1793. Price One Shilling and Sixpence in Boards, or Four Pounds for one hundred in sheets. 12mo., pp. xix. 216. [Manch. Free Lib.]

A Catalogue of Books, being the Library of the late Revd. John Seddon: to which are added Many more from two other Libraries, in Divinity, History, Medicine, &c. With moderate Prices affix'd; To be sold for Ready Money at Mr. Mottershead's in Manchester: To begin Monday, February 26th, 1770, at ten o'clock. The Books may be seen the week before the Sale. Manchester: Printed by R. Whitworth. 8vo., pp. 12. [T. B.]

RALPH HARRISON.

1.—Institutes of English Grammar: Comprizing, I. The different Kinds, Relations, and Changes of Words. II. Syntax, or the right Construction of Sentences. With Exercises of true

and false Construction. Adapted to the Use of Schools. By R. Harrison. Manchester: Printed by Charles Wheeler, 1777. 12mo., pp. v. 58. [Manch. Free Lib.]

A second edition, revised and improved by the Rev. W. Harrison, was published in 1816, in 16mo., pp. 136. [Manch. Free Lib.]

2.—SACRED HARMONY: or A Collection of Psalm Tunes, Ancient and Modern. Containing, I. A Great Variety of the most approved Plain and Simple Airs. II. A considerable number of Tunes in Verse and Chorus, and Fugues. The whole set in Four Parts, and arranged under their several Metres and Keys. With a Figured Bass for the Harpsichord or Organ. Together with a Selection of Chants, Canons, &c., and An Introduction to the Art of Singing. By R. Harrison. London: Printed for the Author, and sold by Messrs. Thompson, No. 75, and J. Johnson, No. 72, St. Paul's Churchyard, and W. Brown, corner of Essex Str., Strand. [1786.] Oblong 4to., 2 vols. [Manch. Free Lib.]

3.—A SERMON preached at the Dissenting Chapel in Cross Street, Manchester, March xxvi. MDCCLXXXVI., on occasion of the Establishment of an Academy in that town. By Ralph Harrison, Member of the Literary and Philosophical Society of Manchester. (Text: Prov. viii. 17.) Together with a Discourse delivered September xiv. MDCCLXXXVI. at the Public Commencement of the Manchester Academy. By Thomas Barnes, D.D., Member of the Literary and Philosophical Society of Manchester. Warrington: Printed by W. Eyres. 8vo., pp. 34, 37, and appendix pp. 19, containing account of the Origin of the Academy, outlines of instruction, and lists of subscribers. [T. B.]

4.—SERMONS ON VARIOUS IMPORTANT SUBJECTS, by the late Rev. Ralph Harrison: to which is prefixed a Biographical Memoir of the Author. With a Discourse on Occasion of his Death, by the Rev. John Holland. [Greek quotation, Heb. xi. 4.] Manchester, Printed by C. Wheeler and Son; sold by Longman, Hurst, Rees, Orme, and Brown, Paternoster-Row, and J. Johnson, St. Paul's Church-Yard, London; And by Messrs. Clarkes, Thomson, Aston, and other Booksellers, in Manchester. MDCCCXIII. 8vo., pp. xvi. 367. [Manch. Free Lib.]

The Rev. W. Harrison mentions (Biog. Memoir, p. v.) a book of Geographical Exercises, and a system of Geographical Cards, as having been published by the Rev. Ralph Harrison.

ROBERT GORE.

The Duties of Religious Societies Considered, in a Sermon preached at the Ordination of the Rev. Philip Taylor, at Liverpool, June 21st, and of the Rev. Robert Gore, at Manchester, August 23rd, 1770. By the Rev. William Enfield. With an Address on the Nature of Ordination, by the Rev. Richard Godwin, Mr. Taylor's and Mr. Gore's Answers to the Questions proposed to them, and a Charge, delivered on the same Occasions, by the Rev. Philip Holland. London: Printed for J. Johnson, No. 72, St. Paul's Church-Yard, 1770. 8vo. Text: Hebr. xiii. 22. [T. B.]

THOMAS BARNES.

1.—Essays by Dr. Barnes in the Memoirs of the Literary and Philosophical Society, Manchester:—

On the Nature and Essential Characters of Poetry as Distinguished from Prose. Read Nov. 5, 1781. Vol. I., page 54.

On the Affinity subsisting between the Arts: with a Plan for promoting and extending Manufactures by encouraging those Arts on which those Manufactures principally depend. Read Jan. 9, 1782. I. 7.

On the Pleasure which the Mind, in many Cases, receives in contemplating Scenes of Distress. Read April 3, 1782. I. 144.

On the Influence of the Imagination and the Passions upon the Understanding. Read Feb. 12, 1783. I. 373.

A Brief Comparison of some of the Principal Arguments in Favour of Public and Private Education. Read May 7, 1783. II. 1.

A Plan for the Improvement and Extension of Liberal Education in Manchester. Read April 9, 1783. II. 16.

Proposals for Establishing in Manchester a Plan of Liberal Education for Young Men designed for Civil and Active Life, whether in Trade or in any of the Professions. II. 30.

On the Voluntary Power which the Mind is able to Exercise over Bodily Sensation. Read Nov. 3, 1784. II. 451.

2.—A Sermon, preached at Rochdale, April 13, 1806, on occasion of the death of the Rev. Thomas Threlkeld, Minister of a Dissenting Congregation in that place. To which is added

an Appendix, containing some account of the life and character of Mr. Threlkeld, and particularly of the Powers of Memory, and of the Treasures of Knowledge, possessed by him. By Thomas Barnes, D.D., Fellow of the American Philosophical Society. Manchester: Printed by S. Russell, Deansgate, 1806. 8vo., pp. 56. [T. B.]

3.—A DISCOURSE delivered at the Commencement of the Manchester Academy, September xiv., MDCCLXXXVI. By Thomas Barnes, D.D. Warrington: Printed by W. Eyres. pp. 37.

Appended to Mr. Harrison's Sermon at Cross Street Chapel on the same occasion.

A FUNERAL DISCOURSE occasioned by the Death of the Rev. Dr. Barnes, preached at Cross Street Meeting House, in Manchester, on Sunday, 15th July, 1810. By John Yates. Liverpool: Printed by S. F. Harris Brothers, and sold by Johnson, 72, Paul's Church-yard, London; Robinson and Heaton, Liverpool; Aston, Manchester; and other Booksellers. 1810. 8vo., pp. viii. 86. Text: 1 Sam. xxx. 1. [T. B.]

A FUNERAL DISCOURSE which was preached upon the Death of the Rev. Thomas Barnes, D.D., at the Protestant Dissenters' Chapel, at Cockey Moor, on the 22d of July, 1810; with an Address prefixed which was delivered at the Protestant Dissenters' Chapel, in Cross Street, Manchester, on the second day of the same month, at the Interment of the Rev. Thomas Barnes. By the Rev. Joseph Bealey. The righteous hath hope in his death.—Prov. xiv. 32. The memory of the just is blessed.—Prov. x. 7. "Whose faith follow, considering the end of their conversation."—Heb. xiii. 7. Manchester: Printed by Russell and Allen. Sold by J. Johnson & Co., No. 72, St. Paul's Church-yard, London; and Clarkes, Market-place, Manchester. 8vo., pp. 42. [T. B.]

Mr. Bealey mentions (page 28) the writings named above, and says that they comprise all that Dr. Barnes published, except "some smaller pieces "which have been given to the public without his name, chiefly in different "periodical works; but, though he has published so little, he has written "more than most men, probably not less than Richard Baxter himself "wrote."

BIBLIOTHECA BARNESIANA. A Catalogue of the Valuable and Extensive Library of the late Rev. Dr. Barnes, comprising a very

large Collection in Divinity, Sacred and Profane History, Biography, &c., many rare and esteemed editions of the Classics and the Fathers, and a numerous collection of Lexicons, Concordances, and other Works on the Gr. and Hebrew Languages. The whole of which are offered to the Public with the prices affixed to each Article. Catalogues, price One Shilling each, may be had at Mr. Ford's, Bookseller, Exchange Buildings. Manchester: Printed by C. Wheeler and Son, 16, Tipping's Court, 1810. 8vo., pp. 61. [T. B.]

JOHN GRUNDY.

1.—Religious Intolerance Reprobated: A Sermon delivered at the Unitarian Chapel, in Lincoln, June 29, 1808. By John Grundy. [Quotations from Senecæ Thyestes, and Isocratis Orat. ad Nicoclem.] London: Printed by C. Stower, Paternoster Row, for Longman, Hurst, Rees, and Orme, Pater-Noster Row, and D. Eaton, 187, High Holborn, 1808. 8vo., pp. 28. Text: Acts xviii. 13. [T. B.]

2.—Modern Orthodoxy Identified with Antichrist: A Discourse delivered on the 22nd of June, 1809, at a Meeting of Unitarian Ministers assembled in Boston, and Published at their united request. By John Grundy. Nottingham: Printed and Sold by E. B. Robinson, in the Poultry; Sold also by D. Eaton, 187, High Holborn, London, and P. Thompson, Boston. 1809. 12mo., pp. 27. Text: 1 John, iv. 3. [T. B.]

3.—Christianity an Intellectual and Individual Religion. A Discourse delivered in Renshaw Street, Liverpool, October 20th, 1811, in a Chapel, opened on that day, for the worship of the One Undivided God. By John Grundy. [Quotation, Sophoc. Ajax Flagel. v. 1057.] Liverpool: Printed by E. Smith & Co., 18, Pool Lane; and sold by W. Robinson, and the Liverpool Booksellers; sold also by D. Eaton, 187, High Holborn, London; Aston, Manchester; Robinson and Barnett, Nottingham. 1811. 8vo., pp. 28. Text: Romans xiv. 4, 5. [T. B.]

4.—Outline of a Course of Lectures on the Evidences of the Truth of the Christian Religion, delivered to a Society of Young Men assembled for Religious Improvement. By John Grundy. Manchester: 1812. 12mo., pp. vi. 152. [Manch. Free Lib.]

5.—Evangelical Christianity considered, and shewn to be synonimous with Unitarianism, in a Course of Lectures on some of the most controverted points of Christian Doctrine, addressed to Trinitarians. By John Grundy, One of the Ministers of the Congregation assembling in the Chapel in Cross Street, Manchester. London: Printed by C. Stower, Hackney; and sold by David Eaton, 187, High Holborn, and the other booksellers. 1814. 8vo. 2 vols. [Manch. Free Lib.]

6.—A Statement of the Attack made by the Editor of the Blackburn Mail upon the Rev. John Grundy, for opening a place of Worship in the Town of Blackburn on Unitarian Principles; together with his Replies. [By Rev. John Grundy.] Manchester: Printed by J. Aston, St. Ann's Street, 1823. 12mo., pp. 12. [T. B.]

7.—The Reciprocal Duties of Ministers and Congregations. Three Sermons, preached to the Congregation assembling in Paradise Street Chapel, Liverpool, in the Month of September, 1824. By John Grundy. Liverpool: Printed by W. Wales and Co., Castle-Street. 8vo., pp. 32. Texts: 2 Tim. ii. 15; 1 Pet. v. 2, 3, 4; Eccl. v. 1, 2. [Manch. Free Lib.]

JOHN GOOCH ROBBERDS.

1.—The Folly of Vice, and the Wisdom of Virtue; represented in two Discourses by the late reverend Thomas Biggin Broadbent, A.M., the first of which was delivered at the Unitarian Chapel, in Warrington, on Sunday, November 2nd, 1817. The latter, which was finished on Saturday, the 8th, having been prevented from being delivered the day following, by the sudden death of the Author on the morning of that day, in the twenty-fifth year of his age: To which is annexed an Address delivered at his Interment, by the Rev. J. G. Robberds of Manchester. London: Printed for R. Hunter, 1817. 8vo., pp. viii. 56. [Manch. Free Lib.]

A second edition appeared in the following year.

2.—Motives to a Constant Preparation for Death. A Sermon preached in Cross Street Chapel, Manchester, on Sunday, Nov. 23rd, 1817, and now respectfully presented to the Friends, especially the Young Friends, of the Rev. Thomas Biggin Broadbent, by J. G. Robberds. 8vo. 1817.

3.—A TRIBUTE TO THE MEMORY OF THE LATE PRESIDENT of THE LITERARY AND PHILOSOPHICAL SOCIETY OF MANCHESTER [Thomas Henry], by William Henry, M.D., F.R.S., &c., read before the Society April 11th, 1817, to which is annexed a Sermon, preached on the Sunday after his Interment, by the Rev. J. G. Robberds. Manchester: Printed by R. and W. Dean, Market Street, 1819. 8vo., pp. 50. Text: Tobit xiv. 13 (part), He became old with honour. [Manch. Free Lib.]

Mr. Robberds's sermon, "The True Honour of Old Age," was preached at Cross Street Chapel, June 23rd, 1816.

4.—ON THE PREVAILING CHARGES AGAINST UNITARIANS. A Sermon, preached in the Octagon Chapel, Norwich, before the Eastern Unitarian Society, June 28, 1820. By J. G. Robberds. Yarmouth: Printed by William Alexander, King Street. Sold by W. Parsons, G. Wright, J. Stacy, and Mrs. Crocket, Norwich; R. Hunter, St. Paul's Church-Yard, and D. Eaton, 187, Holborn, London; and W. Alexander, Yarmouth. 1820. 12mo., pp. 30. Text: 2 Cor ii. 17. [T. B.]

5.—THE FUNERAL SERVICE for the late Rev. W. Hawkes, as performed by the Rev. J. G. Robberds, August 7th, 1820, and a Sermon preached on the Sunday after the Interment, by the Rev. W. Shepherd. Manchester: Printed by Joseph Pratt, Chapel Walks, 1820. 8vo., pp. 33. [T. B.]

6.—THE FUNERAL SERVICE for Mr. Thomas Henry Robinson, of Manchester, and an Address delivered in the Sunday School on the Sunday after his interment. Manchester: Printed by H. and R. Smith, 1821. 8vo., pp. 34. [T. B.]

The service is by Mr. Robberds, the address by Mr. John James Tayler. Mr. Robinson, who was the eldest brother of Lady Heywood, the wife of Sir Benjamin Heywood, was interred Sept. 7, 1821, at Cross Street Chapel.

7. SERMONS, ACCOMPANIED BY SUITABLE PRAYERS DESIGNED TO BE USED IN FAMILIES. Edited by the Rev. J. R. Beard. London: Published by R. Hunter, St. Paul's Churchyard (printed by T. Forrest, Manchester), 1829. 8vo.

Two editions of this first volume were issued in the same year.

Contains six sermons by Mr. Robberds—On the Government of the Temper, I. Cor. xiii. 5; On the Proper Treatment of Ill-temper in others, Prov. xv. 1; The Mutual Support and Comfort of Virtuous Kindred, Prov.

xii. 7; On Vain Thoughts, Psal. cxix. 113; On the Government of the Thoughts, Psal. cxix. 113; Christ the Giver of Life. The last sermon is the only one by Mr. Robberds in the second volume. The two sermons on the Temper were privately printed before appearing in this collection. They were preached in Cross Street Chapel, on March 31 and April 14, 1822, and the private print has these words on the title page: "One of his admiring "hearers, considering the advice they contained to be very excellent and "worthy to be had in continual remembrance, prevailed on the author to "favour him with copies of them, and by his permission had a few copies "only printed at his own expense for the benefit of himself and friends. "May 13, 1822."

8.—On Christian Conversion: A Sermon, delivered at the Annual Meeting of Subcribers to the Unitarian Fund, June 9, 1824. By J. G. Robberds. London: Sold by R. Hunter, 72, St. Paul's Churchyard; David Eaton, 187, High Holborn; and C. Fox and Co., 33, Threadneedle Street. 1824. 12mo., p. 36. On James v. 19, 20. [Manch. Free Lib.]

9.—The Services at the Ordination of the Rev. Franklin Baker, M.A., in the Meeting House, Bank Street, Bolton-le-Moors, on Thursday, September 23, 1824, consisting of Prayers on the Occasion, by the Rev. Ch. Wallace, M.A., and the Rev. William Tate; The Questions by the Rev. John Gooch Robberds, with The Reply by the Rev. Franklin Baker; The Charge by the Rev. John Kentish; and The Sermon by the Rev. James Hews Bransby. London: Printed by Richard Taylor, Shoe Lane. Sold by R. Hunter, St. Paul's Church-yard; Robinson and Bent, Manchester; Wilmer, Liverpool; Belcher and Son, Birmingham; and John Yates, Bolton. 1825. 8vo., pp. 119. [T. B.]

10.—An Answer to the Lord Chancellor's Question, "What is a Unitarian? By J. G. Robberds. London: Published by R. Hunter, 72, St. Paul's Churchyard; D. Eaton, 187, High Holborn; and C. Fox and Co., 33, Threadneedle Street. 1825. 8vo., pp. 23. [Manch. Free Lib.]

A discourse from Acts xvii. 19, 20, originally preached at Cross Street Chapel. A second edition was published in the same year.

11.—Sermons, by the late Rev. Pendlebury Houghton; in two volumes. With a Sketch of his Character, by the Rev. J. G. Robberds, of Manchester. London: Printed for Rowland Hunter, St. Paul's Church-yard; sold also by James Belcher and Son,

Birmingham; G. & J. Robinson, and Willmer and Co., Liverpool; Wilkins, Norwich; and Eddowes, Shrewsbury. 1825. 8vo., 2 vols. [Manch. Free Lib.]

12.—CHRIST ONE WITH GOD A Sermon, preached in George's Meeting, Exeter, on Wednesday, July 18, 1827, before the Western Unitarian Society, and published at their request. By J. G. Robberds, one of the Ministers of Cross-Street Chapel, Manchester. Second Edition. Manchester, 1828. Printed by Robert Robinson, St. Ann's-place; sold also by Rowland Hunter, St. Paul's Churchyard, London, 1828. 12mo., pp. 23. Text: John x. 30. [T. B.]

A third edition was published in 1837.

13.—TWO SERMONS. I. The Duty of Christians to Seek the improvement of their fellow-men. Preached, August 23, 1829, to the Newcastle Unitarian Tract Society. II. Christians, the best name for disciples of Christ. Preached, August 30, 1829, to a Society of Unitarian Christians, at Sunderland. By J. G. Robberds. Newcastle: Printed for the Unitarian Tract Society, by John Marshall, 1829. 8vo., pp. 23. Texts: Matt. v. 13 (part), and Acts xi. 26 (part). [T. B.]

14.—DEATH CONSIDERED AS THE APPOINTMENT OF GOD. A Sermon delivered in Cross Street Chapel, Manchester, on Sunday Morning, May 6th, 1832, by the Rev. J. G. Robberds, Minister, on the occasion of the decease of Mrs. John Edward Taylor. Manchester (Printed for Private Circulation only): Taylor and Garnett, 52, Market Street. 8vo., pp. 20. Text: Ecclesiasticus xli. part of v. 4: "Why art thou against the pleasure of the Most High." [Manch. Free Lib.]

15.—QUESTIONS ON CHRISTIAN CONVERSION, with a few hints for Answers. By J. G. Robberds. Manchester: Printed for the Lancashire and Cheshire Book and Tract Society, by Forrest and Fogg, 79, Market Street; Sold in London by R. Hunter, St. Paul's Church-yard; C. Fox, Paternoster Row; and J. Mardon, St. Martin's-le-Grand. 1836. 12mo., pp. 23. [T. B.]

16.—THE NEED OF MORE AND BETTER PROVISION FOR POPULAR EDUCATION. A Sermon preached in Cross Street Chapel, Manchester, October 29, 1837, on behalf of the Lower Mosley Street

Day and Sunday Schools, by J. G. Robberds. Published by request, and for the benefit of the same schools. London: Smallfield and Son, Newgate Street, and Mardon, Farringdon Street; Forrest and Fogg, Manchester. 1837. 8vo., pp. 16. Text: Luke x. 2. [T. B.]

17.—The One and Vital Faith of Christians. A Sermon preached at Bridport, on Wednesday, August 16, 1837, before the Western Unitarian Society, and published at their request. By J. G. Robberds, of Manchester. *Quod Semper, quod Ubique, quod ab Omnibus.* Bristol: Printed and Sold by Philp and Evans, Clare Street; sold also by John Mardon, 7, Farringdon Street, London. 1838. 12mo., pp. 34. Text: Ephes. iv. 5 (part). [T. B.]

18.—The Love of Knowledge conducive to Happiness and Virtue. A Sermon preached in Birmingham, July 29th, 1838, on behalf of the Cambridge Street Sunday Schools.

19.—A Word for Charity amidst the many Words for Creeds. A Sermon preached in Cross Street Chapel, Manchester, February 10, 1839 (being the Sunday before Lent), by J. G. Robberds. London: Smallfield and Son, J. Mardon, and J. Green. Manchester: Forrest and Fogg. 1839. 12mo., pp. 15. Text: 1 Cor. xiii. 2. [T. B.]

20.—The Duty of a Christian Church in Relation to the World. A Sermon preached on occasion of the opening of the New Chapel in Upper Brook Street, Manchester, September 1st, 1839.

21.—Manchester New College. Introductory Lecture, by the Rev. J. G. Robberds, Professor of Pastoral Theology, and the Hebrew, Chaldee, and Syriac Languages. Being the second of the series of Inaugural Lectures in the Theological Department, delivered by the several professors at the opening of the college, in October 1840. London: Simpkin, Marshall, & Co., Stationers' Hall Court; and J. Green, Newgate Street, 1841. 8vo., pp. 14. [Manch. Free Lib.]

22.—Services at the Presbyterian Chapel, Stand, on occasion of the Ordination of the Rev. P. P. Carpenter, B.A. By the Revds. J. G. Robberds (One of the Ministers of Cross

Street Chapel, Manchester); C. Wellbeloved (Minister of St. Saviourgate Chapel, York); and J. J. Tayler, B.A. (Minister of Upper Brook Street Chapel, Manchester). London: J. Green, Newgate Street. Manchester: T. Forrest, Market Street. 1841. 8vo., pp. 40. [T. B.]

Mr. Robberds's address is entitled "The Right Hand of Fellowship."

23.—THE VOICE OF THE DEAD. A Sermon preached in Cross Street Chapel, Manchester, Nov. 13th, 1842, in reference to the Death of Dr. Channing.

24.—THE IMPORTANCE OF CONSCIENTIOUSNESS IN THE USE OF INFLUENCE. A Sermon preached in Cross Street Chapel, Manchester, Sunday, January 14, 1844, on occasion of the death of Mr. John Edward Taylor. By J. G. Robberds. [With a Memoir from the *Manchester Guardian*, January 10th.] London: J. Green, Newgate Street. Manchester: T. Forrest, Market Street. 1844. 8vo., pp. 23. Text: Acts xxiv. 16. [T. B.]

25.—THE DOCTRINE OF TWO NATURES IN CHRIST BROUGHT TO THE TEST OF REASON AND SCRIPTURE. By J. G. Robberds. London: J. Chapman, Newgate Street. Manchester: T. Forrest, Market Street. 1844. 12mo., pp. 20. [T. B.]

This tract contains the substance of a lecture delivered more than twenty years previously in Cross Street Chapel, and subsequently preached in a few other places.

26.—A WELL-EMPLOYED LIFE THE BEST PREPARATION FOR DEATH. A Sermon preached in Cross Street Chapel, Manchester, on the Sunday after the interment of Mrs. J. E. Taylor. By J. G. Robberds. Printed for private distribution. Printed by Thos. Forrest, Market Street, Manchester, 1845. 8vo., pp. 12. Text: Matt. xxiv. 46. [T. B.]

27.—A PRAYER AND SERMON delivered in Cross Street Chapel, Manchester, on the Sunday after the interment of Sir Thomas Potter. By the Ministers of that Chapel. Manchester: Printed by Thomas Forrest, 79, Market Street, 1845. [T. B.]

Prayer by Rev. W. Gaskell, sermon—The Value of Energy in Union with Benevolence—by Rev. J. G. Robberds. (Eccl. ix. 10, part.)

28.—THE FISHERS OF MEN: A Sermon, preached in Essex Street Chapel London, at the Annual Meeting of the British and

Foreign Association, on Wednesday, June 3, 1846. By J. G. Robberds. Published by the Committee of the Association. London: Printed for and Sold by the Unitarian Association, 31, St. Swithin's Lane; Sold also by John Chapman, 121, Newgate Street. 1846. 8vo., pp. 29. Text: Matt. iv. 19. [T. B.]

29.—Nature's Struggle with Faith, in the Early Loss of the Loved and Valued. A Sermon, preached in Cross Street Chapel, Manchester, September 24, 1848, being the Sunday after the interment of Mr. Russell Scott Taylor. By J. G. Robberds. Printed for Private Circulation. 8vo., pp. 16. Text: John xi. 32. [T. B.]

Including a memoir from the *Manchester Guardian*, Sept. 20. Mr. R. S. Taylor was the eldest son of Mr. J. E. Taylor, the founder and proprietor of the *Manchester Guardian*.

30.—Popery in all Churches the proper object of Protestant Antagonism. A Sermon, preached in Cross Street Chapel, November 17th, 1850, by J. G. Robberds. Manchester: Johnson, Rawson, & Co., Printers, Corporation Street. London: E. T. Whitfield, Essex Street. 8vo., pp. 18. Text: Gal. v. 1. [T. B.]

Preached on occasion of the Pope's appointment of bishops in England.

31.—Services at the Presbyterian Chapel, High Street, Stourbridge, August 10th, 1852, on occasion of the Settlement of the Rev. Alfred W. Worthington, B.A., as Minister of the Congregation. London, 1852. 8vo. [Manch. Free Lib.]

The Charge and Prayer are by the Rev. J. G. Robberds.

32.—Christian Festivals and Natural Seasons. Discourses suggested by the Principal Epochs of the Christian and of the Natural Year, with others; selected from the Papers of the late Rev. J. G. Robberds, with Memoir, reprinted from the *Christian Reformer* for June, 1854. London: E. T. Whitfield, 178, Strand. Manchester: Johnson & Rawson, 89, Market Street. 1855. 8vo., pp. v. 332. [Manch. Free Lib.]

JAMES PANTON HAM.

The Christian Sunday. A Sermon preached at Cross Street Chapel, Manchester, on Sunday, March 2nd, 1856, by J. Panton

Ham. Published by request. London: E. T. Whitfield, 178, Strand. Manchester: Johnson & Rawson, 89, Market Street. 1856. 8vo., pp. 19. Text: Luke xiii. 18–21. [T. B.]

This was the only sermon published by Mr. Ham during his ministry at Cross Street.

SERMONS PREACHED IN THE CHAPEL DURING THE 18TH CENTURY.

1.—REST FROM REBELS: or, The Blessing and Duty of Churches. Consider'd in a Sermon, most of which was preach'd at a Provincial Assembly of Ministers, held at Manchester, May the 8th, 1716. By James Grimshaw, Minister of the Gospel in Lancaster. London: Printed in the Year 1716. 8vo., pp. 40. Text: Acts ix. 31. [T. B.]

The inside of the Chapel was devastated by the Sacheverell mob on June 10, 1715. This Sermon was preached in the Chapel, May 8, 1716, and the preacher at page 25 refers to it as having been "happily repaired or rather rebuilt," after having been destroyed by the adherents of the Pretender.

2.—THE HISTORY OF SAUL AND DAVID, AND THE XIIITH OF ROMANS, CONSIDER'D: in a Thanksgiving Sermon, preach'd at [Cross Street Chapel] Manchester, November 14, 1716. At the Request of the Young Men there, who were minded to commemorate the Day of their Own, and these Kingdoms Deliverance from the Rebels, by means of the compleat Victory obtain'd over them at Preston in Lancashire by His Majestys Forces, Nov. 14, 1715. By Jeremiah Aldred, V.D.M. As a roaring Lyon and a ranging Bear, so is a Wicked Ruler over the Poor People.—Prov. xxviii. 15. London: Printed and Sold by Eman. Matthews, at the Bible in Pater Noster-Row: and John Whitworth, Bookseller in Manchester. 1716. Price Sixpence. 8vo., pp. 40. Text: Psal. xviii. 48, and the former part of the 49th verse. [T. B.]

3.—THE JURE DIVINO WOE, exemplify'd in the Remarkable Punishment of Persecutors, False Teachers, and Rebels. A Thanksgiving Sermon preach'd (from Jude ii.) at Manchester, November 14, 1717. Being the Ever Memorable Day of our Happy Deliverance from the Late Rebellion. By Charles Owen. With an Appendix. *One Woe is past, and behold there come two*

more Woes hereafter.—Rev. ix. 12. London: Printed for and Sold by Emanuel Matthews at the Bible in Pater-Noster Row. 1717. Price Sixpence. 8vo., pp. 38. [T. B.]

Dedicated "To the Young Gentlemen of the Protestant Dissenting Congregation at Manchester."

4.—GOD'S IMMUTABILITY THE FOUNDATION OF THE SAFETY OF THE CHURCH: A Sermon preach'd at [Cross Street Chapel] Manchester, on November 14th, 1719. Being The Anniversary Day of Thanksgiving for the Defeat of the Rebels at Preston, on November 14, 1715. By Joshua Jones. London: Printed for John Whitworth, Bookseller in Manchester, 1720. 8vo., pp. 27, and one page of titles of books Printed for and Sold by John Whitworth. [T. B.]

Dedicated "To the Young Gentlemen of the Protestant Dissenting Congregation at Manchester."

5.—ST. PAUL'S PREACHING CHRIST, designed to promote the Knowledge and Practice of Religion. A Sermon preach'd at the Provincial Meeting of the Lancashire Ministers at Manchester, May 8th, 1744. By James Daye. Published at the Request of several gentlemen present, both Ministers and others. Manchester: Printed by R. Whitworth, Bookseller; and Sold by B. Cowse, Pater-noster-row, London. 1744. 8vo., pp. 37. Text: Col. i. 28. [T. B.]

6.—THE IMPORTANCE OF LEARNING. A Sermon preached before an Assembly of Ministers at [Cross Street Chapel] Manchester, May 21, 1760. By P. Holland. [Quotation from Cicero pro Archia Poeta.] Warrington, 1760. 8vo., pp. xxviii. Text: Acts vii. 32. [T. B.]

7.—A SERMON ON THE RISE, PROGRESS, CORRUPTION, AND DECLENSION OF THE CHRISTIAN RELIGION, AND THE MEANS OF ITS RESTORATION AND ADVANCEMENT. Preached at Manchester, to an Assembly of Dissenting Ministers and others, on May 12th, 1752. London, 1753. 4to., pp. 39. Text: Mark iv. 30. [T. B.]

By the Rev. Samuel Bourn, then of Rivington, near Bolton. It is mentioned in the Memoirs of the Revd. Samuel Bourn (senior), by Joshua Toulmin, D.D., 1808, page 125.

8.—No Man Liveth to Himself. A Sermon preached before an Assembly of Protestant Dissenting Ministers of the Counties of Lancaster and Chester, met at Manchester, May 16, 1764, to carry into execution a Scheme for the Relief of their Widows and Children, and published at their Request. By Joseph Priestley, Tutor in the Languages and Belles Lettres in the Academy at Warrington. Warrington, 1764. Price One Shilling. 8vo., pp. viii. 40. Text: Rom. xiv. 7. [T. B.]

The Rules of the Association are appended, p. 6. The sermon was preached on occasion of the establishment of a Fund for the Relief of the Widows of deceased Ministers of Lancashire and Cheshire. A small impression only of it was printed. It was afterwards reprinted, with one on Habitual Devotion, and some account was given in the Preface of the circumstances under which it was delivered.

Other Works referred to in these Memorials.

1.—A Letter to a Friend in Lancashire, Occasioned by a Report concerning Injunctions and Prohibitions, by Authority, relating to some Points of Religion, now in Debate. London: Printed for John Baker, at the Black Boy in Pater-Noster Row. 1714. Price 3d. 8vo., pp. 21. [T. B.]

The sentiments of George I. in favour of a fuller toleration to Dissenters being well known, the question was agitated, on his accession, upon what terms it ought to be granted. In Lancashire great interest was excited; and, as certain injunctions were meditated by the Bishops with the view of correcting heretical notions on the Trinity which prevailed, this pamphlet, which advocates religious liberty to its fullest extent, was freely circulated. It was peculiarly acceptable to the Dissenters of Manchester who entertained Arian opinions. See Hibbert-Ware's *Foundations of Manchester*, II., 66, where a long passage commencing at p. 18 is quoted from this pamphlet.

2.—A Stedfast Affection to the Protestant Religion, and the Happy Government of His Majesty King George, in Opposition to the wicked Designs of the present Rebellion. Recommended in a Sermon preach'd at Liverpool, in the County Palatine of Lancaster, the 11th day of January, 1715. At the opening of the Special Commission of Oyer and Terminer, and General Gaol Delivery for Tryal of the Rebels taken at the late Action at Preston. Published at the repeated Desire of Thomas Crisp, Esq.; High Sheriff, and the Gentlemen of the Grand Jury; as also at

the request of William Squire, Esq., Mayor of Liverpool, and many other Gentlemen then present. By Samuel Peploe, M.A., and Vicar of Preston in Lancashire. London: Printed for W. Taylor, at the Ship in Pater-noster-Row, 1716. Price 3d. 8vo., pp. 24. [T. B.]

3.—God's Peculiar Care in the Preservation of our Religion and Liberties. A Sermon preach'd at Lancaster Assizes, the 24th day of March, 1716. Before Judge Dormer, one of the Justices of the King's Bench at Westminster. By Samuel Peploe, M.A., and Vicar of Preston in Lancashire. London: Printed for W. Taylor, at the Ship in Pater-noster Row, 1716. Price 4d. 8vo., pp. 28. [T. B.]

4.—The Charge of the Right Reverend Samuel Lord Bishop of Chester to the Clergy of his Diocese, in his primary Visitation begun at Chester, June the 19th, 1728. London: Printed for John Hodges, bookseller in Manchester; and sold by J. Roberts in Warwick-lane, 1728. 4to., pp. 23. [T. B.]

5.—An Assize Sermon preached at Lancaster, on Sunday the 13th of March, 1757, before Sir Edward Clive, Knight, one of His Majesty's Justices of the Court of Common Pleas. By Abel Ward, M.A., Archdeacon of Chester. Manchester: Printed by Robert Whitworth, and sold by the Booksellers in Chester. [1757.] 8vo., pp. 28. Text: Rom. xiii. 3. [T. B.]

The names of the Grand Jury are given on the first page. Some were Trustees of the Chapel. The author was the third Rector of St. Ann's Church, Manchester. He died October 1, 1786.

6.—A Sermon preached at the Assizes held at Lancaster, the Eleventh day of August, 1771, before the Honourable Sir Henry Gould, Knt., one of his Majesty's Justices of the Court of Common Pleas; the Honourable Edward Willes, one of his Majesty's Justices of the Court of King's-Bench; the High-Sheriff and Grand Jury. By the Rev. John Lever, Curate of Buxton, and Chaplain to the High-Sheriff of Lancashire. Manchester: Printed by J. Harrop, opposite the Exchange. Price 1s. [1771] 4to., pp. 18. [T. B.]

The names of the Grand Jury are given on the first page. The author, who was born in 1732, died in Ireland in 1807.

7.—MANUSCRIPT COPY OF THE MINUTES OF THE FIRST CLASSIS OF THE COUNTY PALATINE OF LANCASTER, containing the Parishes of Manchester, Prestwich, Oldham, Flixton, Eccles, and Ashton-under-Lyne, from 1646–1700. Folio. [T. B.]

This copy is verbatim from the original in the possession of the Trustees of Cross Street Chapel. Prefixed is a transcript from a rare tract in the Manchester Free Reference Library, containing the Ordinance of Parliament for the Division of the County of Lancaster into nine Classical Presbyteries, dated 1646.

8.—SOME ACCOUNT OF THE LIFE AND WRITINGS OF THE LATE PIOUS AND LEARNED MR. JAMES OWEN, Minister of the Gospel in Salop. London: Printed for John Lawrence, at the Angel in the Poultrey, MDCCIX. 12mo., pp. vi., 166. With portrait. [T. B.]

By his brother, Charles Owen, of Warrington. James Owen was one of the ministers invited to Manchester. There is an account of the circumstance on page 79.

9.—MEMOIRS OF THE REVD. SAMUEL BOURN, for many years one of the Pastors of the United Congregations of the New Meeting in Birmingham, and of the Meeting in Coseley. With Appendix, consisting of various Papers and Letters, and Biographical Notices of some of his Contemporaries, and a Supplement containing specimens of his Historical and Catechetical Exercises. By Joshua Toulmin, D.D. Birmingham: Printed by J. Belcher and Son; Sold by J. Johnson, St. Paul's Church Yard, London. 1808. 8vo., pp. xii., 284, 94.

Including a biographical notice of the Rev. Joseph Mottershead, by Lewis Loyd, pp. 251-257. The late Rev. D. Davison, who occasionally visited Mr. Lewis Loyd at Overstone Park, after he had retired from the bank, informed the author that on one of his visits Mr. Loyd said he had then recently read his biographical notice of Mr. Mottershead, his wife's grandfather, and he thought he could not improve it.

10.—SELECT NONCONFORMISTS' REMAINS: Being Original Sermons of Oliver Heywood, Thomas Jollie, Henry Newcome, and Henry Pendlebury, selected from manuscripts; with Memoirs of the Authors, compiled from their Private Papers. By Richard Slate. [Mottos: Jer. vi. 16, Heb. xiii. 7, 9.] London: Printed for Longmans, &c., and B. Crompton, Bury, Lancashire, 1814. 12mo., pp. xii. 389. [Manch. Free Lib.]

11.— Copy of the Demise of the Manchester Exchange, for the Term of Five Thousand Years; and Declaration of Trust. Manchester: Printed by T. Sowler, *Courier* Office, St. Ann's Square, 1837. 12mo., pp. 44. [T. B.]

See page 102, *ante*.

The Author has placed in the Manchester Public Free Reference Library such of the sermons, tracts, and other works as he possessed which supplied him with the materials for this volume and were not already in the Library, Many of them are included in the foregoing list, with the initials T. B. appended. With them are others of an earlier date, containing much that is interesting in connection with the religious life of the times.

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